THE · BETTER · WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 7. CINCINNATI, AUGUST 2, 1890. NUMBER 5.

[Entered the Post-Office at Cincinnati, Ohio, as Second-Class Matter.]

THE BETTER WAY
IS ISSUED EVERY SATURDAY
THE WAY PUBLISHING CO., PROPRIETORS,
Southwest Cor. Plum and McFarland Sts.,
CINCINNATI, OHIO.
M. G. YOUMANS, President,
I. H. WRIGHT, Treasurer,
C. C. STOWELL, SECRETARY.

CINCINNATI - - - - AUGUST 2, 1890

CONTENTS.

FIRST PAGE—Experience with spirits, by J. H. Pratt; Phenomena; National Conference of Spiritualists.

SECOND PAGE—Conclusions, by John Wetherbee; What is Pardon, J. H. Cotton; Letters to a Clergyman, Moses Hull, Y. M. C. A. and the Michigan University.

THIRD PAGE—What a Skeptic saw at Onset, by B. Pratt; Materializing in Mid-Air; Lilian Peterson's Death, Good Work; Dr. Loucks; Advertisements.

FOURTH PAGE—Editorials. No Politics in Religion; How Temperance Makes Happy; Tariff or Free Trade; The Unseen; The Bearing's Sea Trouble; Things Reversed; The Boycott; Personals and Locals; News Items; Literary.

FIFTH PAGE—Correspondence; Advertisements.

SIXTH PAGE—Ladies' Department. Are there Flowers in Heaven, Poem by Lilian M. Hunter; Spirits; Sex Prejudice; Behavior in Other Lands; Island 54, Poem by Lydia B. Chase; Great Wall of China; Rifle Queen; Silent Influence, Mrs. N. E. Burr; High Bred Violinist; Kate Fields; Advs.

SEVENTH PAGE—Through the Crucible, A Story by Dr. J. H. Whittemore; Testimonial for Dr. De Hoog; Sensuality in Atoms; Onset, Grand Rapids, Mich; Obituaries; Advs.

EIGHTH PAGE—A Queer Book; Belief vs. Facts; Poet and Healer; All Talk; Dr. Dobson; Pungent Paragraphs; Mediums' Movements. Advs.

Written for The Better Way.

THE PHENOMENA.

Experiences With Spirits.

BY J. H. PRATT.

Spiritualism, to take hold of the hearts of [illegible] cannot become a science by mere deductive methods. The very best thing that a deduction can do is to excite faith, leading the mind through the inductive phenomena that an immortal life makes, if a principle in nature. Reason is the common heritage of every man in varying degrees of illumination, but in such degree of refulgence in nearly every man if the phenomena—that all principles in nature makes—if the cloud of prejudice, mostly supported by the theory mongers, was dispelled, could not see the subjective being that begot being—cause. We may say that phenomena is the electric light which illuminates the conscious soul, and would, if egotism of personal selfishness did not cast so many clouds in its front. Only for the Rochester knockings of 1848, we would have had no science of the soul to-day, even in its fragmentary state. Only the few who have followed up psychic phenomena to its source can say "I know." The theory spinner is not certain of anything, but just so long as he gets a good living by spinning theory, he wants other men to know just as little as he does. The phenomena of the sun reaching the noon mark does not require the theory vender to convince the feeblest minds that it is dinner time. But if that phenomena was not so daily transparent, and he (the theorist) could get a profitable following, he would try to darken council on that topic.

With this prefatory introduction I will introduce phenomena. In order to be independent of theory, for two years I have had a materializing medium in my employ at my own expense, and not charging investigators a cent, but in the last six months have allowed the medium to do so when the investigators have been non-resident or transient: I make this statement to draw the teeth of any suggestiveness that commercial influences in the slightest degree has anything to do with what I state. What testimony I may give is unimpeachable, and corroborative by the best minds in our hamlet. In addition to the medium in my employ, since last February we have developed Mrs. Aber, the wife of Mr. Aber, the medium in my employ so long. Both are of irreproachable moral character, and Mrs. Aber a lady of fine mental endowments, with more than average culture. I made it a condition when I employed Mr. Aber that I would not patronize any medium unless of a high standard of morality. For thirty-nine years now, within a couple of months, I have been a Spiritualist, and uniformly have I refused to patronize mediums whom I have been suspicious of any moral taint. I have made this free statement to disentangle any mind from the thought of incompetancy of a correct observation or a factor of delusiveness entered the compound of resultant phenomena and its presentation.

In this paper I will report three seances, beginning with the seance given by Mrs. Aber, July 15th. Present: Phebe A. Smith, W. W. Aber and myself. She is still, we think, in the developing stage, and do not admit yet the public freely. Seance was organized at 7 p. m. Mrs. Aber's position was in the north center of the parlor (a room sixteen feet square) facing east at the northwest corner of a small seancing table, eight inches by thirty. Mrs. Smith was seated diagonally at the southeast corner in foot touching distance of the medium. Mr. Aber was seated to the northeast corner, six to seven feet from the medium. My position was against the wall, the center table in touching front of me, five feet from the medium. The guitar rested on the table in front of me, and I had also placed on the table in front of me a tablet, free from spot or blemish, the last act before turning down the light. The medium held a slate on the table in front of her, with pencil in hand, making an identifying noise during the seance, while I encourage an identifying conversation among the investigators, which the phenomena from the start usually prompts. I had but a few moments taken my seat when the guitar was audibly touched while my hand rested upon it, soon after which it was floated from the table, vibrating all about the room. Next my typewriter was called for, which was on the porch to the east of the seance room. I suggested to Mr. Aber to step out and bring it in; this he read[illegible] placing it on the table in front of Mrs. Aber, suggesting when he took his seat that he should have placed it on the table in front of me. I remarked: "Never mind; if they want it there they can place it there;" and this they did in a few moments, placing it before me within two feet and a half in front of me. At once I heard the click of the instrument, and saw a luminous form in front of me. Then all was silent, only the constant scratching on the slate in the hands of the medium for two minutes or so, when the form turned toward me, dropping a sheet from the tablet in my lap, and when recognizing her, she bowed three times to my recognition of her, assentively. The guitar now vibrated about the room, rapidly touching us all. Next was the click of the typewriter, but the operator I did not see so plainly. In a few moments after its suspense Mrs. Smith announced that a sheet of paper had been dropped in her lap. After the floating playing of the guitar about the room, the seance closed.

After the light was restored we examined our messages, which I will here transcribe verbatim. The message to Mrs. Swith was written in spotless white on a ground of blue tinted paper, and read as follows;

"Dear Ma: I am so sorry that Sina speaks so about the mediums; it is only because she is jealous of them; so don't grieve about it. You will get a letter from her to-morrow. I was there and watched her write it. We made her suffer a little lately, and if she don't do better we will punish her more.

JENNIE."

Mrs. Smith stated in the presence of all of us that the writing was identically that of her daughter Jennie, which I can corroborate in this that I have examined a number of messages purporting to be from the same source, signed "Jennie," of like chirography.

In red on the same sheet was two sentences: "Go ofen, De story to me." And in the same hand, "Dr. Dose, go ofen." Typewritten were the names "Nettie, Louis, Mary, Sam," and the words "Ya! Ya!" written in blue—distinctly so.

On the sheet handed to me was the following. The first written across the page at the top was:

"Dear Papa—You did not think that I could write with the typewriter, did you?

GRACIE."

Below this there was stamped a perfect star in deep blue, and still below this was the picture of a little girl of eight, perhaps, with large head and upturned features, golden hair, the hair tied behind, the waist white, and the skirt of her dress blue, her right arm across her back, and below this picture, in a delicate lady's handwriting—in red—the following message:

"Dear Papa:—This is the way I looked when you saw me on shipboard with mamma.

GRACIE."

I met this family the first of May, 1859, on shipboard, between New Orleans and Havana, consisting of Mrs. Bertha Soulard, her two little daughters, Bertha and Gracie, and their uncle and mother's brother, Mr. John De Land, from Macon, Ga., destined for California. My attention to these little girls, and their reciprocation in affection for it, introduced me to one of the most pleasant and enduring of my travel acquaintances. We separated at Panama in May, 1859, and I heard nothing more from any of them until November, 1888, when Mr. Aber's control (Smith) announced that "Bertha Soulard was present, and for you, Mr. Pratt." But I could not recall the lady until she told me where meeting her on shipboard, inquiring if I did not remember her two beautiful little daughters. I did. The debris from the events of a busy life of nearly thirty years was swept away, and the whole memory retouched with its now proved immortality.

The dark seance of Mrs. Aber began on the last evening of July 17th, at 7 p. m. Present, M. V. House and wife, Mrs. Merrit Dayton, Phebe A. Smith and myself. The position of all in attendance was located as at the before described seance, only the circle was more extended to my uniform position, closely fronting the center table as before described. The two music boxes, objects of phenomena at this seance, were placed, the larger one by the side, the other under the sofa in the southeast corner of the room. After the light was turned down the guitar in my front touching distance was audibly thrummed, lights were seen in all parts of the room, both music boxes wound up and started, the larger one emitting a deep bass whirring sound, inimitable by mortal voice, and which in the normal state is no part of it. I was spoken to in two familiar voices as we all were. It was Mrs. Dayton's first seance; she audibly talked to her husband, Mr. Dayton; the small music box was placed on her lap, patted with hands, as we all were. All were perfumed, fanned, and at intervals both music boxes, the guitar and the bell were rung simultaneously, voices joining in the medley of sound. The last act done by me before turning down the light, after showing to every one the tablet used at Mrs. Aber's seance, I placed it on the table in front of me, and in constant touching distance a sheet was torn off; first dropped in my lap, which I picked up and placed on the table in front of me. After receiving the girl-like picture of Miss Soulard at Mr. Aber's seance, when she had materialized on the evening of the 16th. I was grateful for the souvenir, at the same time requesting her to furnish me her picture illustrative of her finished womanhood, to which she answered, "I will try." At times the page, fifteen inches in front of me was illuminated, so that I could distinctly see it, at the time calling the attention of all to the fact. After full light was restored, with the sheet in my hand, which had been placed in it after the work in hand had been executed, on holding it close to the light, on the left two-thirds length of the sheet was painted the image of a female form robed in white, gracefully falling in undulations, her hair long and falling in ringlets, her head curved to the right, her body swayed to the left, she holding in her right hand a guitar, with her left hanging well away from her side, the arm nude, and as beautiful in its shape as that of Apollo Belvedere; she floating above in the air, and below written in red in a lady's hand, this message:

"Dear Papa:—This is not very good form now. After the medium is thoroughly developed we will give you a better picture. Raphael is her artist control, and if she is thoroughly developed will do wonders. GRACIE."

To get the full effective significance of this picture, it must be seen. On the right hand corner of this sheet is written in blue, in a stronger hand, "Kate Savage," followed by this message: "Dear Howard, don't forget the pickles. Some time you shall have my picture."

Miss Savage and myself were young people together, but we seldom met, as we lived distantly from each other. Kate was the oldest of three daughters, whose mother was dead, and the head housekeeper for her father. When in my 19th year I visited their neighborhood, and at the church was kindly invited to her home. Kate, with the help of the servants, soon spread a sumptuous dinner. While at the table, as well as my diffidence would permit, I passed a well deserved compliment on her practical housewifery and her fine pickles in particular. Now after the stream of life, with its storms and torrents, has rolled between us near fifty years, this boat of memory rests freshly on its tide. Mr. House had a page dropped in his lap. When brought to the light it disclosed a message from Judge Wimer, formerly an acquaintance at St. Louis, Mo. This message was in white, on blue tinted paper. The names of two other friends were written on the same page, in as many handwritings. After the close of Mrs. Aber's seance, and the necessary time to examine, compare and file away our messages, with the addition of J. H. Nixon, we now organized for our weekly cabinet full form materializations and mental phenomena. At this seance our light generally is of a reading grade, but last night not so bright. At the seances of this type the decarnated materialize, walk out into our midst, talk to us in voices of such diversibility as to banish all criticism and imitativeness; and write messages, individualistic in style of handwritings as variable, as in a correspondence with the same number of persons, and utterly unlike the handwriting of the circle of investigation, as that of one to the other; and then again the internal sentiment—particularly in its style of presentation—shows and proves an individuality foreign to any mortal connected in any way in the investigation; and conclusively many of these forms dematerialize in our presence before entering the cabinet. At this seance twelve forms materialized, in variable costumes, many talking to us in as many different voices, and Prof. Faraday writing in our presence with such rapidity that Mr. Nixon became confused in the count, Faraday suspending writing to correct him, writing all thirteen lines; Prof. Hare writing thirty-six, signing his name, followed by John Pierpont, in a hand with a distinguishing feature of difference. Next, Dr. Reed wrote the following message: "Friends, these experiments are delicate and it is not open to every one to attend them.

"This is a scientific question; and these experiments must be conducted under proper conditions and by competent persons. But it will be plain to all who are familiar with Spiritualism that these experiments can be successful. First will say that at this inception there are but few who grasp in any great degree this phenomenal exhibition.

"It never was the intention of us spirits inciters of this phenomena to have the subject end with the knowledge of immortality of the soul, but rather that this knowledge might stimulate the mind to greater efforts to have this idea of immortal existence made a source of untrammeled development to all the powers of the soul. We hope this great work will rapidly run through many editions and be read by thousands of curious investigators."—Dr. Reed.

Sam Smith, one of the controling spirits of Mr. Aber, materialized, bringing with him into the presence of the circle his son Fritz, who, tearing off a sheet from the tablet, retired into the cabinet, calling for a paint brush; when ready he came out of the cabinet to receive it, remarking that he would have painted for me his picture and that of his son Fritz. In a very few minutes—in less time than it takes me to write it—he walked out of the cabinet, handing me a well-executed picture of the two. Nearly all the primary colors were employed in these pictures. Smith was painted in a stage costume; Fritz in holiday attire, a feather in his cap and a toy sword at his side. The attitude of Smith was that of gazing out from the depths of a masterful parental love on his boy Fritz. When handing the pictures to me he stated they were painted by Rembrandt. In the picture of Miss Soulard I omitted to state a large star, with five radiated, with one of the rays touching the right hemisphere of her head over the brain convolution of spirituality. This is significant, surely.

My most salient object in this delivery of testimony is to prove, by the most scientific methods the immortality of the soul; and its harmonial relation with its parental universe. Therefore I will again digress to refer to Kate Savage. I rode by her side at the time before referred to. The meeting we were both attending was a revival meeting, being conducted by a noted local revivalist by the name of Cravens, against whom was a strong and well deserved undercurrent of thoughtful rascality; and this the fine womanly nature of Miss Savage was intoned with; so as we rode along together she gave vent to. When first meeting this lady at the aperture, and after asking her to lead in the interview, among many other incidents of our young lives together near half a century ago. She asked if I remembered what she said of Cravens. At the instant I could not, but when she had partly unraveled the strands of its web, it all came back to my mind as the memory of yesterday. At the same interview she gave me the number of the family, sex in subdivision, names and their stations in life. The form I talked to had the features and expression of Kate Savage. Was it the echo of memory sounding up through the corridors of fifty years, or was it the Kate Savage whom she said she was, having crossed the bridge of eternal and natural law, drawn by the impulse of an affection as irresistible as it was holy and pure?

Nonsense has ever been the most popular and still is. The graduates in warmed up science, having no unfoldment of the spiritual faculties, and these spiritual faculties constantly making phenomena through those who have swam out of the subterranean river Styx, these concreted ornaments of society call all such phenomena phantasm and hallucination. When, however, these judges who sit in learned council on the Mesmers, develop the fuculties of clairvoyance and clairaudience, they will then be qualified to discriminate what faculties they use to cognate consciousness. This through years of effort I have done, and I know what faculties I use in my mind's relation with the objective universe.

THE PHENOMENA.

To the Editor of The Better Way.

I have read the communication of G. B. Crane in issue No. 20, and thinking perhaps you would like something nearer home and just as real, I thought would send you some of my experience.

Last winter a year ago Mrs. Joel Densmore, of South Bend, with my family, was holding a seance. My granddaughter, from Patoka, Ill., Miss. Vail, was with us, and a disbeliever in Spiritualism. When Mrs. Densmore said, "there is a little boy present who cant give his name, but he looks as though he was drowned, just out of the water," none of us could identify the spirit. The medium then said he had a trick dog and the dog is here. She described him so accurately that Miss Vail said, "Why, that was a boy who was drowned in our place last fall, and that is his dog; he had just such a one."

Again the medium said: "There is a young man here; Oh dear, how his face looks! All torn to pieces." And then gave his name, Willie Haring, a nephew of mine, who was killed near Sandoval, Ill., the fall before, by the bursting of a boiler in a portable saw mill. His head and face were torn beyond recognition.

These cases had never been known by the medium, and could not have been frauds. None of us had ever seen the first but Miss Vail, and she had no thoughts of the person and could not recognize him untill the trick dog had been described.

No one could have convinced those present that Mrs. Densmore could make up such a fraud. Besides these many of our departed friends came greeting us through her Indian control, Forest Shadow. How they came, how the dog could come, we may speculate upon, but cannot tell perhaps any better than by searching we can find out God.

But that spirits do come and have come from the most ancient times can be no more doubted than any other fact of history. If they do not we have no evidence of life after this. Our continued identity depends upon a spirit form or the knowledge of it does. To me it is knowledge, not belief. I know that my redeemer lives.

G. W. CARPENTER, M. D.

NATIONAL CONFERENCE OF SPIRITUALISTS.

Pursuant to a circular, and a public call issued in the Two Worlds over the signatures of Mrs. E. H. Britten and Messrs. J. J. Morse and E. W. Wallis, on behalf of a pro tem. committee of sixteen persons, a conference of Spiritualists was held in the Co-operative Assembly Rooms, Downing street, Manchester, on Sunday, the 6th inst.

The actual number of societies and towns represented exceeded fifty, and at the afternoon session upwards of one hundred delegates, representatives and visitors were present.

The mornining session was opened at 10:30, with Mr. J. Lamont (Liverpool) in chair. After a hymn and an invocation the chairman congratulated the company present on the success that had crowned the labors of the committee in getting the conference arranged. While other attempts at organizations had done their part, none had entirely failed. Each had been stepping stones to success. The present gathering was full of profound significance. It meant unity, order, fraternity. Each of us had a power for good, and each working for all, success would ultimately crown our work.

The preliminary duties having been disposed of, the chairman then announced that the moving of the previously published resolutions would then be in order. He then called upon Mr. J. J. Morse (Liverpool) to move the following resolution:

That this assembly of representative Spiritualists considers that an annual movable conference of Spiritualists of Great Brittain and Ireland is a necessity of the present position and importance of our movement.

The resolution was then put to the vote, and unanimously adopted.

Mr. H. A. Kersey them moved:

That whilst we deem the phenomenal and religious aspect of our movement as of equal importance and essentially necessary each to the other, yet we strongly depreciate the habit of holding circles on Sunday evenings during service—a practice tending to draw off the interest inquirers and Spiritualists from the Sunday evening public services, thereby limiting the usefulness of spiritual societies' efforts to present the religious and philosophical aspects of the cause (Unanimously adopted.)

Mrs. E. H. Britten moved:

That the time has come for a greater unanimity of opinion concerning the fundamental basis of our philosophy, so that the terms Spiritualism and Spiritualists may be associated with an accepted and definite significance. (Adopted.)

Mr. Johnson then moved:

That the position of spiritual societies and spiritual mediums before the law is unsatisfactory, and demands amendment, and forcibly urged that our rights were ignored by the state of the law, as it stands to-day, for mediums might be haled before the courts under laws that were never intended to apply in such cases. (Adopted.)

Mr. E. W. Wallis next moved:

That considering the number and importance of Spiritualist societies now existing, their federal unity is desirable and expedient, but that such unity shall in no case involve a sacrifice of local self-government or freedom of action. (Adopted.)

The final formal resolution was:

That the next year's Conference Committee be requested to gather the opinions of the societies, representative workers and Spiritualists upon subjects as are suggested in the foregoing resolutions, and report thereon at the next annual meeting, and upon being seconded, was accepted at once by the conference.

The conference then proceeded to elect as a committee, to carry out the purposes of the above resolution, during the next year, those who had constituted the pro tem. Committee that had convened the present conference. The place of the next conference was fixed at Bradford, and the dates as the first Sunday in July, 1891. Mr. J. Lamont was unanimously elected president of the Conference Committee for the ensuing twelve months, and a hearty vote of thanks were passed to the members and secretary of the late committee for their able services, after which the conference adjourned.

J. J. MORSE.

Written for The Better Way.

CONCLUSIONS.

BY JOHN WETHERBEE.

A young man, or rather a man on the sunny side of middle life, has written me in relation to some of my experiences in rather an active life; not particularly referring to spiritual experiences, and yet the latter are probably more or less expected. He being the son of a friend of mine who has been a "departed spirit" for some years, I have answered him rather elaborately. It is not impossible that I may have been inspired by the old gentleman's spirit, at any rate the father's image has been in my mind considerably while writing this for his son to read. After a somewhat lengthy record, I close with some advice, which I have called "Conclusions." So I have headed this article "Conclusions;" and as I have taken some pains to be definite and clear, I think they may fit more cases than the one intended, and so send them to you to print; making it an open, rather than a private, communication.

"Two gifts," says the sage, "are offered to man in this world; they very seldom can have both. One is success with weariness, the other is failure with hope. The last is much the best." Both are desirable, but, as the sage says, are rarely found growing on one stem, so which should you strive most for?

I think the only way, or best way to succeed in this world, as it stands to-day, is to be selfish; that is, to look out, as the saying is, for number one. This may make one unpopular, but when success is obtained and a man is wealthy or independent, his selfishness is overlooked; the world toadies to rich and affluent people.

I think, however, the old adage is profoundly true which says: "Be virtuous and you will be happy." So one must consider which to choose—happiness or success. The old adage which I have quoted does not read, be virtuous and you will be successful, for that would not be true. Nor is it true as the Scripture says, that God is the rewarder of all those who diligently seek him. We know that is not true, for nine times in ten the man who looks out for number one, for himself, is the rewarded one so far as this world goes, and yet as I have said, the happy man is the virtuous man, on the whole; that is, the good man, the sympathetic man, rather than the selfish man. Just as failure with hope is better than success without hope.

For instance, I have had, as you know, a great deal of sorrow and grief, have been hard used both by friends and by outsiders; have done for others what others would not or did not do for me; still upon the whole I have been a very happy man—a cheerful and a hopeful man. If I had had success with my good constitution, good health and natural amiability, I would have been a superlatively happy man. That is more than one ought to expect. There are but few superlatives in this life. For my happiness I am indebted with the foregoing, to my temperate life, my industry, in a word, what may be called virtue.

It would seem then to a very great extent that man's happiness is constitutional. Born into virtue and happiness. It is not so much then an acquisition as a genesis. Better strive to acquire it if not born into one, for it certainly can be acquired and a man be the gainer thereby.

To-day to get rich, that is, to be a success, is the world's fad. Wealth does not often or always make a man happy, but success to-day is important as being the next best thing to happiness and easier acquired than happiness is, and when achieved, even apparently or ostentatiously, it commands popularity and friends; many of the latter may be parasites, apparent or prospective. Incognito generally; found so on reverses, which are sometimes blessings.

Success is generally the product of selfishness, looking out for number one, so that in a worldly sense to-day it would seem that it is almost man's first duty to be selfish and successful. Why I say this is because I consider selfishness, looking out for number one, as the prime factor of success. Of course there are other factors such as luck, industry, economy, endowments or inheritance.

Looking at the world around us, we can see with half an eye that success is not the reward of merit, or even of faithful endeavors. There is so much due to luck, circumstances and even to accident, still nine men in ten who are successful are what would be called selfish; lookers out for number one; yet sometimes very mean and selfish men are unsuccessful; poor and dependent. A generous, large-hearted, sympathetic man, even if industrious, economical and tolerably lucky, hardly ever becomes affluent, but he is far happier than many who are rich. The tribe of Abou Ben Adhem, though heading the list of those who love the Lord, are generally apt to be poor men.

And now with regard to an overruling providence. I do not think, as I have said, that men are rewarded by their merit. Everything seems to be governed by law. Nature's laws; and they are the voice of God and all of Him that we know. I am a believer in God as an Infinite Intelligence. So I am a theist and not an atheist, and I not only believe, but I know there is a continuation of life after what we call death. I think there is this side of deity an overruling providence, a reachable one and a more or less governing one; but I think it is the spirit world, the invisible intelligences we call "departed spirits" in the aggregate, and such intelligence is finite, and not infinite. Spirits individually or collectively can no more suspend law than mortals can. Nature's laws are always supreme. Spirits may have more wisdom and knowledge and probably do have, than we mortals; as we to-day are wiser than our ancestors were a century or two ago. We mortals are learning something every day; take, for instance, electrical science, we can do things to-day that would be miraculous to our fathers and a violation of law. So may spirits do that which may seem so to us; but no law is violated by the other world, or ever can be, any more than by those who are still in the form, or than the law of gravitation is when a man ascends in a balloon.

As parents are an overruling providence to their little ones and the adult mind to the juvenile, so is the spirit world to us, the undergraduates in this world. This is all the overruling providence there is, because it is all the intelligence there is this side of Infinite Intelligence, which is God, whom no man hath seen and no departed spirit hath seen or ever will see, for God is a spirit. As the ancient said: "The heavens declare His glory and the firmament showeth His handiwork, day unto day uttereth speech and night unto night showeth knowledge, and there is no language where their voice is not heard."

Is there then any use or efficacy in prayer? Certainly, for our own good. I think this overruling providence, a spirit world, is supervising us. We can feed our children, but spirits cannot feed us, at least directly. We may pray "Give us this day our daily bread," it will not come as a general thing except we work or pay for it, or get it as charity. Spirits cannot reach directly material things, but this spirit world will look out for us in its way, whether we pray for bread or not. It is not information that spirits want, but conditions.

Sometimes communion, serious thought or prayer make conditions or desirable connections, but the spirit world is more interested in us spiritually and aid us spiritually, rather than materially. Spirits have done with material things, and cannot handle the tools as well as we can. I do not think spirits see us materially, or material things, except by proxy, using such material eyes as are handy, and there are enough of them when needed. If a spirit sees you materially as I would see you, it is because I or some one does see you, and the spirits get the sense or sensation from my or some one's sensorium, and if in rapport as easily as I do.

We mortals are all spirits now, clothed in material visible bodies, and we also have our spirit bodies which are invisible to us, but which spirits see and which we will see when we have shuffled off these mortal ones. Clairvoyants' eyes are open some here, and they see spirits; Swedenborg did, so did the seeress of Provost and my grandmother did also. I did not understand the subject when she was alive as I do now.

Spirits can and do aid and assist us, but they cannot violate law any more than we mortals can. If a man falls from the roof of a house, they cannot throw anything soft for him to fall on, or save him from physical injury. The law of gravitation always holds good and never changes by any supermundane power. The man falling from a roof may fall on an awning, or into a pile of soft mortar, and save thereby his bones; these are favorable points in the accident; but are accidents all the same, and not the intelligent planning of an overruling providence, or, as I consider it, the supervising spirit world? The law of gravitation never changes by prayer, God being no respecter of persons; a missionary ship will be wrecked just as quickly under the same circumstances as a pirate's craft; if either is favored will it be the one that is best and ablest managed; the most effectual prayer, then, is effort, skill and good judgment.

To be aided in material matter, it requires more or less the elements of success, to be in the man himself, to make the conditions that will enable the spirits to make him successful or fill his pocket. Spirits know also what is best for us, for our good, just as we do what is best for our children. I think I can relate an incident that will illustrate the practical workings of the spirit world on the material affairs of humanity, which is as follows:

I am well acquainted with a Capt. D—. He was rewarded for saving a ship's crew, which circumstance was considered also a remarkable instance of Divine Providence, and yet it was an intelligent accident, conditions being right; it was a direct influence from the spirit world. Capt. D— was steering his vessel due west; which was its right course. Something said to him, steer W. N. W. It impressed him so strongly that he followed the impression. Capt. D— was a sensitive, or medium, and he felt strongly that he ought to do so. Doing so rather surprised his mate, who know the vessel was on its right course. He sailed many hours W. N. W., when he came in sight of a wreck with many souls on board, and but for Capt. D's— vessel accidentally coming in sight, all these men would have perished. Now that impression or influence was an intelligent act of this overruling providence that knew the circumstances and the situation and succeeded in saving these men. If Capt. D's— vessel had not been where it was, and if he had not been a sensitive and impressible, (and one hardly knows what are impressions and influences and what are from the workings of one's own train of thoughts), but it would seem that the spirit world, perhaps the spirit friends of those wrecked men, seeing the situation, being near them, saw the opportunity and the accidental conditions and so brought them salvation.

I suppose there are hundreds similar occasions of physical need which have not so fortunate an ending for the want of conditions. Such accidents often happen on sea, and analogous ones on land, where no aid comes and none can come. The spirits are willing, as they were in the case where Capt. D— rescued them, but there happened to be no vessel at the right place, and if there were, no sensitive on board in command to impress or influence. In the instance related both the spirits and the drowning men were in luck, and the consequence was the rescue, and it was called an "interposition of providence." Well, in a sense it was, but it really was the interposition of intelligent spirit action that knew the fact, but could not have carried out their desire if there had not been the conditions. I think this will explain spirit power and supervision over material affairs in general and the spirits act necessarily under law as much as mortals do, though they may see farther and see more.

One of these days we shall know more clearly how these things are because we shall be promoted and be more emphatically a part of this "overruling providence." I feel like saying in closing as strongly as I am able to, that I am as sure of a spirit world and a future life for man, as I am of a God; more so, for I have had sensuous proof of one and can hardly say I have of the other, because, as Renan says, the Infinite is felt rather than proved, and I believe also that a man's life here is his preparation for that where we shall all be some day. Holmes wrote the following lines which I will quote in conclusion:

"Oh, let us trust with holy men of old,
Not all the story here began is told;
So the tired spirit waiting to be freed,
On life's last leaf with tranquil eye shall read
By the pale glimmer of the torch reversed,
Not finis—but the end of volume first."

Written for The Better Way.

WHAT IS PARDON?

BY J. H. COTTON.

Proposition:—Without remission of penalty there can be no pardon.

1. A convicted murderer lies yonder in his prison cell awaiting the day of his legal execution. By reason of what his neighbors deem mitigating circumstances, a petition to the pardoning power, for his pardon is circulated and sufficiently signed to move the executive in his behalf.

A pardon signed and sealed is delivered into the hands of the proper official, who is in charge of the condemned man and duly reaches the prisoner. With trembling hands he breaks the seal and reads:

"The Governor on behalf of the people of the State, &c., by reason of mitigating influences does hereby freely forgive and pardon the said A. B., now under sentence of death —— —— —— &c., but because the killing by your hands was most conclusively proven and established, and, indeed, is not now denied by either yourself or your friends, I am unable to interfere with the legal execution of the sentence of death under which you now rest as the direct penalty for your crime. The law must take its due course; but neither myself nor the State-at-large bear you any malice or ill-will—we, one and all, freely forgive and pardon you."

The document falls from his palsied hands while his brain reels under the shock of sudden disappointment and despair. "Here," he exclaims, "this is not a pardon; I am still under condemnation. The penalty is not remitted and I am not saved from the consequences of my crime. Without remission of penalty there can be no pardon. To call this a pardon is either a blind mistake or else an open mockery." Here it is most clearly seen that without remission of penalty there can be no pardon.

2. I accidentally lacerate my finger with a sharp instrument. Blood vessels are divided and considerable loss of blood follows. Some of the muscles are cut in twain and partial paralysis of the member is the result. Pain and suffering follow. How long? Until the wound through the growth-power, from within outward, heals. Here an inherent law of my physical being has been violated,—whether willfully or ignorantly, it matters not so far as this illustration is concerned. And nothing that I can do for myself, or have done for me by another, can ever possibly do away with the consequences of this violation of the law of my physical being. Palliatives, in the form of external appliances may serve to lessen the pain and thus minify my suffering. But the loss of the use of my member during the healing process, together with the loss of the partial use of it during the remainder of my bodily life, are forms of direct penalty that nothing can avert or turn aside. My only remedy, and this but a partial one, is the healing of the wound through the growth-power. But this healing through growth has not one element of pardon in it. For growth, in the healing of the wound, is exactly the same as growth in the development from childhood to youth and manhood, where no violation has been encountered.

3. Two little brothers are left orphans at the age of six years. The meagre estate compels a separation and so different homes are procured for them. John is taken into a family of high moral, social and religious culture. Pure and elevated thoughts exhibited in kindly words and noble deeds are felt by him as an ever-present power in the daily example of his companions. He grows up in this beautiful atmosphere of love and purity and affection, with a happy, obedient, loving and cheerful disposition. Everypain is taken to school his thoughts and train his mind. He therefore grows up into a scholarly, refined and intelligent man, respected and beloved by all who know him.

But not so with James, our other brother. By circumstances over which he had absolutely no control, his home is appointed in the family of an uneducated irreligious and intemperate boor, whose every thought is coarse and vulgar, manifested in unchaste language and rude and unrefined conduct.

By example James is taught that self-preservation is not only the first law of nature, but that indeed it is the only rule of morals, and with his intellectual training wholly neglected in the dim smoky moral atmosphere, he grows up stunted in intellect, stultified in morals and almost a spiritual bankrupt—selfish and degraded.

The penalty attaching to him is his intellectual, moral and spiritual dwarfage. And nothing that he can do for himself or have done for him by another can ever possibly do away with the consequences clinging to him—his inherent self-hood—by reason of these long years of neglect and lack of right training.

Paliatives in the form of external appliances—such as an entire change of associations, extra strong social, moral and religious influences brought to bear upon him for a long time, may serve to lessen his constant tendency to vulgar thoughts and coarser actions.

And he may thus, through the growth power, precisely as in the case of the lacerated finger a moment ago, gradually grow into possession of power to "Cease to do evil and learn to do well!" But a gradual growth out of evil conditions into those more favorable is not pardon—nor such growth represent any factor of pardon, however much of good such growth may bring with it. This growth does not remit any penalty. The penalty still clings while this growth is progressing. No particular time can be marked as the point certain where or when the penalty ceases. But will any theologian make such a claim as this for pardon? Why even you, Bro. Jones, claim there is a fixed point with a "penitent believer," where he can safely claim the promise of pardon. This forever separates the Christian doctrine of pardon from any possible connection with inherent character—the result of our past thoughts and actions.

To sum up now—

Every thought we think and every act we perform stamps and registers itself upon us—upon our inmost self and thus becomes a part and parcel of us—of the ego within, and nothing that we can do for ourselves or have done for us by another can possibly do away with the effects within us of our past thoughts and past actions.

Every thought and every act as soon as it is finished passes into the past and becomes a part of the past and cannot be recalled. And nothing that we can do or have done for us can ever possibly change the past. God Himself cannot change the past!

Physical penalties follow the violation of physical laws.

Intellectual penalties follow the violation of intellectual laws.

Moral penalties—moral stultification follow the violation of moral law.

Spiritual penalties—spiritual blindness—follow the violation of spiritual laws; and from any and every one of these there is no release—either here or hereafter—excepting through the slow process of growth. For law—universal, unchanging law reigns and rules in the spiritual realm same as in the physical—for "The universe is ruled by law."

We have seen, now, that there is no release from the pains and penalties of violated law in any part of our being. For every violation the penalty attaches and is not and cannot be remitted. It can only be mitigated through the growth power, but never remitted.

In the case of the condemned murderer cited above the absurdity of a pardon without remission of penality is most clearly manifest. But the proposition, "Without remission of penalty there can be no pardon," is most sweeping and general. It has no exceptions.

It embraces the whole realm of cause and effect in their relation to sentient life. Effects follow causes as surely in the intellectual, moral and spiritual forces of the universe as in the physical.

Nothing is ever arbitrary. Everything is fixed and uniform in the relation of cause and effect.

To say that penalties attaching to violated inherent law are remitted is to say that causes may not be followed by their corresponding effects which is simply absurd.

"Without remission of penalty there can be no pardon." Penalties, by the very nature of inherent law, cannot be remitted. Therefore there is no pardon for sin.

The doctrine is founded in a fallacy and is, therefore, untrue.

Written for The Better Way.

LETTERS TO A CLERGYMAN.

No. 5.

BY MOSES HULL.

WILLIAM H. CLAGGETT:

Hoping you have sufficiently recovered from former chastisements, so that you can step up and take your medicine like a little man, I am here with another dose. Your case is a desperate one, but "have patience with me, I will pay thee all." Heroic treatment will bring you out all right.

On page 24 you seek to make a point against Spiritualism by accusing it of adding to the Book of Revelation. You first quote John's language in Rev. xxii, 18: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

On this you show your lack of comprehension of what John was talking about by commenting as follows.

"Spiritualism comes as a *new revelation* in regard to the future life. But God tells us that He has already, in His word, revealed to us "*all*" that we need to know, and directly forbids any one adding to that revelation on the peril of his soul."

I have been particular, in the above, to follow your punctuation, your italicising, and even your quotation marks, where they do not belong. Now I ask, where has God told us all this stuff? And, is He opposed to our having knowledge? "He has revealed us all that we need to know." If that is so, Theodacius, and afterwards the Mohammedons, were right in burning the Alexandria library on the ground that if it contained what was in harmony with the Bible, it was not needed; if opposed to it, it was wrong.

John did not say that we must not consult the dead, or have visions or revelations; he only meant we must not add to his particular book. Did you add to his book when you wrote yours? If so, I do not wonder that he threatened you with the plagues written therein, for your book, as an addition to almost any other, especially if added in the name of the author of the one to which it was attached, would, I would think, make the author feel like visiting you with the seven last plagues.

Your interpretation of the passage quoted from Revelation, if applied to Solomon's words, would consign John, himself, to a rather warm climate. Solomon said:

"Add thou not unto his words, lest he reprove thee, and thou be found a liar.'—Prov. xxx: 6.

But you say "God tells us that He has already, in His word, revealed to us "*all*" (quotation marks and italics are yours) that we need to know." Where has God told you that? Have you not, in making that, false quotation, added to "the words of the prophecy of this book?" Be careful "lest thou be found a liar!" Do let me beseech you, read the Bible a little before you undertake again to quote it. You are making a laughing stock of yourself!

You next decide that mediums are not respectable people. You say:

"While the great majority of these public mediums are not people from respectable society, many of them are of the most ignorant class, yet it is a fact that most of those who go to consult them are intelligent people, and many of them highly educated people."

The above is a sample of the old *adium theologicum* you clergyman have always thrown after any form of heresy you wished to render unpopular in the eyes of the multitude. Only the fact that I am at this writing three thousand miles from my library, prevents me from making a few extracts, in proof, from one of your fellow Baptist ministers of the year 1818, to show that Spiritualism is to-day, in your estimation, respectable compared with what Methodism in the early part of the century, was in the estimation of your predecessors. Methodist churches were "worse than bagnios and rumshops," and Methodism was "religion in its slobbering bibs and go-carts." That was severe language, but your brethren used it, and applied it to the very class who now praise your book.

Supposing the "great majority of mediums are not respectable." Was Jesus respectable? And what of his associates? His enemies tauntingly asked: "Have any of the rulers or of the Pharisees believed on him." Jno. vii: 48.

He denounced the proud church members, associated with publicans and sinners, and told popular Pharisees that "publicans and harlots would go into the kingdom before them." See Matt. ix: 10-13, xxiii: 14-33, xxi: 31.

Why are these people not respectable? And why are they ignorant? Is it because they are mediums? If they were in the church you would undoubtedly respect them. Jesus "knew not letters," and his disciples were ignorant fishermen. If these people are ignorant it is so much the more in their favor. When ignorant, unsophisticated persons can attract intelligent and highly educated people, as you acknowledge mediums do, it goes far toward demonstrating a power with them with the intelligence and erudition of the church cannot compete.

You next say: "God has expressly forbidden communication with the dead," and cite Luke xvi: 31 as proof. "If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead."

I am sure there is nothing in that forbidding spirit communion. The fact is, the whole thing is a parable, showing the future condition of the wealthy who rule and neglect the poor. The rich in this world are everywhere warned in the Bible against their accumulations, and that their ill-gotten wealth in this world will add to their misery in the next, but they do not heed the warnings. What good would warnings from the spirit world do the Vanderbilts, Goulds, and Huntingtons. They would not hear them. That does not say there is nobody would hear them. Nor does the text forbid spirit communion.

Failing in that, you make another attempt, which is still more unfortunate. You say:

"The return of the dead is not only forbidden, it is directly denied. In 2 Samuel xii: 23, David, on the death of his son, asks: Can I bring him back again? I shall go to him, but he shall not return to me. So too in Job vii: 9, 10: 'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more to his house, neither shall his place know him any more?' In these two passages God says distinctly that the dead shall not return. Spiritualism gives the lie to God and says they will."

Truly, "whom the Gods would destroy they first make mad." Did ever such insane ravings come from one outside of a lunatic asylum as a bona fide interpretation of Scripture?

In the first place, God said nothing about it. The first text was the lamenting of a father over an illegimate son. The second was the language of the hero of a novel called Job—not of God. It is possible to imagine how one who knew nothing about the first text quoted might misunderstand it; but how it is possible for any one, in the light of the second passage to misinterpret either, is a mystery.

The Rev. Mr. Claggett says spirits cannot return, and that Spiritualism gives the lie to God! All this after having confessed a half dozen times, as already quoted, that they do return, and why? Because Job said: "He that goeth down to the grave shall come up no more." Does that text or the former deny the return of spirits? No; they deny the return of the dead—not the living spirits—from the grave—not from the spirit home. Bless you, my brother, the spirit did not go into the grave!

Think of this for a week. As ever, determined to knock the scales from your eyes.

Y. M. C. A. AND MOODY IN MICHIGAN STATE UNIVERSITY.

BY G. B. STEBBINS.

The Michigan State University at Ann Arbor there has been for years a Young Men's Christian Association, organized at first on a broad basis admitting all, of whatever creed, to full voting membership. When it got well established "the rational basis" was adopted, by which there are, there as elsewhere, two grades of membership, one admitting to use of library, etc., but no vote, the other including the voting privileges. This last is only open to Evangelical Christians, as their documents show, believers in an infallible Bible, the Trinity, the atonement of the blood of Jesus, and an eternal hell. This puts the whole control and management of the association in the hands of those only who believe these sectarian dogmas, and makes it a sectarian body.

Yet this association has, for long periods, occupied a large and convenient lecture room on the first floor of one of the university buildings, while the students were obliged to climb two flights to less convenient rooms for their regular college exercises. The great hall seating over three thousand persons is also freely used by the Y. M. C. A.

In that same great hall, within the year past, Moody, the revivalist, held thirteen meetings, preaching the same sectarian dogmas, which a large proportion of the people of Michigan do not believe. The university is the legal and educational crowning high school of the people, organized as such under our unsectarian school laws, and draws yearly some $75-000 or more of the people's money appropriated by the State legislature to aid in its support.

To that appropriation I have no objection, and duly appreciate the usefulness of the great State University, but by what right, in law and justice, can these privileges be given to the sectarian Y. M. C. A., or the sectarian preacher Dwight L. Moody.

These facts I get from the creedal sources, and if there be any error in my statements they are open for correction. I make them that the people may know this misuse of their university appropriations, and demand that it shall cease. Episcopalians, Presbyterians, and others have erected fit buildings outside the university grounds for religious homes for students and others. This is their right to do, each teaching what they believe at their own cost and on their own ground. Let the Y. M. C. A. go out to the university premises and do likewise, and let Moody and others, of whatever creeds, do the same.—R. P. Journal.

Written for The Better Way.

WHAT A SKEPTIC SAW AT ONSET.

B. PRATT.

II.

As I related in a previous communication, I went to Onset expressly to investigate Spiritualism. I had never seen any phenomena claimed to be spirit manifestation that was at all convincing to me that it was what it represented to be. I had long disbelieved in the existence of what were called spirits, and in order to be convinced it was necessary for me to see phenomena beyond the possibility of deception and fraud, and that could not be explained by any known law aside from a conscious unseen intelligence outside of any physical organization.

I had my eyes open for the detection of fraud or delusion, as through one or the other of these two channels I believed must come the remarkable manifestations I had seen accounts of in the Banner of Light. The first thing important to guard against I thought was, to exclude all knowledge of myself from everyone in Onset. Not a person within fifty miles of there, as far as I know, ever saw or heard of me, and I used all the precaution I could to prevent their finding out anything, except that I was there to investigate Spiritualism.

The landlady from whom I secured a room, but to whom I declined to give my name or residence, introduced a passing gentleman to me, who after being told the object of my coming, invited me to his house only a block distant. We sat on the veranda engaged in a general unimportant conversation when a lady whom I subsequently learned was Mrs. K. R. Stiles of Boston, passed on the walk, and stopped to speak with the gentleman with whom I was conversing. After talking with him a minute or two she chanced to look in my direction and at once said: "I see California written above your head and I see the spirit of a woman standing by your side who I think is your wife and whose name is Almira Pratt." That was the full name of my wife who passed to spirit life March 4th; it was then July 17th. She also described the disease that took her off, and spoke of the laborious breathing the result of heart disease. I was then and am still confident that not a soul nearer than Boston ever heard of me or my wife, and how it was possible for a total stranger to give such facts was to me a puzzle.

In the afternoon I attended a public meeting held in the grove. A Mrs. Stevens, a trance speaker, was to occupy the platform. When the time arrived to commence she came forward and called for subjects from the audience on which to speak. Several subjects were handed in, among which I gave the following: "If the theory of evolution as taught by Darwin be true, and man has come up from the lowest order of animal life to his present advancement, and if he is now an immortal being, at what stage or period in that upward progress did that susceptibility for immortality begin?"

She chanced to take up the paper I handed in first and proceeded to discuss that question. She certainly could not have been prepared for the occasion, for there was no possible way in which she could have known what the subject was to be. She showed a familiarity with Darwin's theories, and discussed the question of man's appearance on the earth and his spiritual relation to all that has preceeded him in an able manner. I know nothing of Mrs. Stevens' education, capacity or previous history, but if she is capable of her own knowledge of making such a speech as that was, without any preparation, she hardly has a peer in this or any other country. If it was not an emanation from her brain, from whence did it come? She certainly uttered the words and some ones intelligence was back of them. Spiritualists claim that it is a disembodied human intelligence or spirit operating through the physical organization of the medium that produces this phenomenon. If the truth of this explanation is disputed, the proof that it is something else and produced by some other cause devolves on those who deny it.

At the close of Mrs. Stevens' address Edgar W. Emerson, of Manchester, N. H., took the platform to give what was called "tests of spirit existence." He was entranced and described spirits he saw, or claimed to see, about members of the audience. He gave their names in full, described their personal appearance, where they resided when in this life, what occupation they followed, how long they had been dead, of what disease they died and many other prominent points of their history, and he would then call for a recognition of them by some one in the audience. In nearly every instance they were recognized by some friend and the description acknowledged to be entirely correct.

I heard those tests given repeatedly from the platform during my stay in Onset, with very rarely a failure if those who recognized them are to be believed. In some instances I positively know them to be correct because the description applied to friends of mine, whom no one there had ever seen but myself, and who passed to spirit life 3,000 miles or more from that place.

The next day, July 18th, I attended another meeting in the grove. The tests were given by Mrs. Whitney, of San Francisco. Her delineations were similar to, but not quite as free from mistakes as Mr. Emerson's. No description of friends of mine were given.

After the close of the meeting Miss Maggie Gaul, of Baltimore, whom I had never before seen or heard of, came directly to me from the platform on which she had been seated during the meeting, and excused herself for coming, being a stranger to me. She said she had been almost irresistably drawn to me; had seen many spirits by me during the progress of the meeting, and one whom she thought was the spirit of my wife had urged her strongly to communicate with me and let me know that she still lived. Said I was from California and had recently lost my wife; gave me her name and described the disease that took her off. There were facts and were given while she was apparently in her normal condition. I had never before had any experience so mysterious to me as the statements of these mediums were, all being entire strangers to me. I concluded there was little use in trying to hide my identity, when every medium I met could read my name and residence in the air or obtain it in some other way.

I solicited an interview with Miss Gaul to see what other facts she could give me. She appointed the next morning at 9 o'clock as the time and her room as the place. I went and had an interview of half an hour or more. She was in a trance during the sitting and gave the names and quite accurate descriptions of several friends in spirit life. It was however a mixture of truth and error. Many things she told I knew to be correct, while others I was ignorant of, but subsequently learned they were not true.

It failed to impress me as coming from the wife I was anxious to hear from. I knew her to be truthful and reliable in all her statements in this life, and I could not believe, a statement not true could come from her on the other side, unless the influences there during a few months had accomplished what more than three score years of contact with this wicked world had failed to accomplish. I had seen enough however during the day and a half I had been there to excite my curiosity, and to increase my desire for further investigation. Accordingly instead of staying only a day or two as I first intended I decided to remain until I could satisfy myself that Spiritualism was a grand truth or a fraud and a deception.

MATERIALIZING IN MIDAIR.

At a private materializing seance, at —— Golden Gate avenue, Mrs. W——, medium, I witnessed, a short time ago, a very convincing test. Mrs. W—— was seated in the cabinet; I was about midway between the cabinet and the opposite corner of the room. A number of forms had come and gone, when I heard a slight rustling noise behind me. I turned my face in the direction of the noise, and there saw, in the corner of the room, within a foot of the ceiling, a luminous body, about the size of a child's head. I watched it carefully and saw it begin to elongate from above downward. Soon it assumed human form and there suspended in midair, the lower extremities some four or five feet from the floor, she began talking to me. She remained suspended in this position for several moments then slowly descended to the floor. I approached her, took her by the hands and asked her name, to which she replied. After conversing with me for several minutes, I walked to the cabinet with her, and she disappeared inside. She was small of form and arrayed in garments of exquisite whiteness.

In a few minutes after she had gone, I was told to enter the cabinet which I did. I took the medium, who was seated on a chair, by the hands, felt of her head and shoulders; was directed to examine the cabinet carefully. And I am positive as I can be of any fact that my senses can take cognizance of, that no other than myself and medium were in the cabinet at that time. I again took the medium by the hands, and immediately a form materialized, brushing my side as she came up from the floor. It was the same spirit which a short time before materialized near the ceiling. I asked the privilege of holding to her hands till she dematerialized. Said she would try, but did not know as it would be a success. While I held her hands, she began to settle down, down, down, until it became necessary for me to get down on the floor. All of the lower extremities and the lower part of the body seemed to be merged into the body of the medium. She succeeded in dematerializing except the head, upper part of the chest and hands and arms. The lace that covered her form was dropped near me, I took it in one hand holding to her with the other, raised it up, and dropped it on the floor again. She then asked me to let go her hands, when she disappeared and immediately the lace began to move, and she stood before me again fully materialized. She said she did not quite succeed, but would be able to do so next time.

She informed me that she was one of my guides and gave the name Alta. Who she is I do not know, but that it was a materialized spirit I do know.

Mrs. W——, though young as a materializing medium, is certainly developing very rapidly, and has promise of great usefulness.

There are many Spiritualists who deny this phase of mediumship, branding any such manifestation as fraud and deception. To such I only have this to say, if this be fraud, then there is nothing in this world that is real and genuine. And no man or woman of ordinary intelligence will ever doubt it who has had an experience in any considerable degree corresponding to my own.—Golden Gate.

LILIAN PETERSON'S DEATH.

G. F. LEWIS.

In general answer to many inquiries as to the facts about the passage of Miss Lilian Peterson to the celestial life, I pray you to publish this note. Some months since, Miss Peterson, who is described as a beautiful and good young lady, residing with her parents in Jamestown, N. Y., suddenly disappeared. Stories were set afloat that she had eloped, that she had been crazed by attending Moody's meetings, and, worst of all, that she had been ill treated. No county in New York contains a more intelligent and thinking people than Chatauqua. The atmosphere develops Spiritualists. Cassadaga, where so many thousands meet every summer, is in Chautauqua county. The enterprising Jamestown Sunday Sun is not a Spiritualist, but it has many subscribers who are, and the editor sent a reporter to a medium at Buffalo, and to Mrs. Turner, one of the best mediums at Cassadaga, to inquire about Miss Peterson. The spirit control of both said that Lilian was drowned and they described the Chautauqua Lake outlet, where Miss Peterson's body was found a few days since.

The Sun of April 6th contains what the spirit said:

"The verdict of the coroner's jury, appointed to inquire into the case of Lilian Peterson, has at last been reached and has thoroughly sustained the position taken by this paper from the time of her sudden disappearance. It was a strange case from the outset, but the utter absence of clues that would disclose a motive for her disappearance was accepted by the Sun as evidence that her disappearance was not premeditated. The Sun was satisfied from its own investigations that the insinuations of an unpleasant home life were groundless, and therefore pursued its further investigations upon the theory that whatever she might have done could not have been expected of a person in full possession of sound reason. This point settled, suicide was the most plausible solution. The aid of clairvoyants was suggested, and though not believers in the occult science, we assumed the expense and trouble of interviewing the best that could be recommended. No one was more surprised at the result than ourselves, and especially at the almost universal acceptance of the theories advanced by the alleged dwellers in the spirit realms. From the time the interview with the spirit (?) of "Uncle Tom" was published in the Sun the principal searching was done in the location described by him, though the great amount of logs, roots and debris, in addition to the high water, made anything like a thorough search impossible. Here is what "Uncle Tom" said:

"I also see a girl, light ha'r, not so very light, though, but hardly brown. She am a purty girl, face kind of round. I see her go out ob de back door. She am alone. I don't see her take nuffin' with her. I don't see her go in front ob de house. She jes' goes right straight back. 'Pears to me I see some water. She am gwine toward dat water. Her mind is made up strong. She am not all mixed up—not what you call crazy—jes' seem to have a great pressure on her head, but she knows what she am doin'. I see her go down by the water; dar am a swift current. She walks down de bank a ways. She doan't look to de right nor left. She jes' looks right at dat water." (Here "Uncle Tom" paused a moment). "I doant see her no more. 'Pears as if she disappeared in de water. I can't find her. De water am swift in some places. A little further down it 'pears to break over like a falls. She didn't go ober dar. 'Pears as if she am held fast. She want to get away but she can't. I see a lot of people around de water looking for her. Dey can't get her. She will just come aroun' herself byemby."

"Where do you think she is if she is in the water?" interrupted the scribe.

"'Pears as if she was on dis side, not far from the place where she disappeared."

The evidence submitted to the coroner's jury was exactly in accord with the above. One lady testified that Lily often complained to her of severe headaches brought on by the sudden rush of blood to her head; while another testified to seeing three distinct tracks, as though made by a lady's shoe, leading toward the outlet directly back of the house, or in the direction of the hardwood logs on the bank just below Wilson's barn. Before the body was found, however, but little weight was given to this circumstance as so many had tramped over the ground it seemed possible that they might have been made by some of the searchers. Now, however, it is pretty certain that they were made by the feet of Lilian.

It is believed by some, and there are good grounds for it, that she went almost directly to the bottom when she made the fatal plunge, and was held there by her clothes catching upon a root or log. The absence of water in her lungs would be an evidence of this. The water was deep also at that point, but the current swift. After decomposition began to take place the gases forced the body to the surface, and it probably floated to the point below the bridge and lodged between the logs where it was found. Whether or not this demonstrates to a certainty the theories of Spiritualists we leave it for our readers to say. That "Uncle Tom's" version of the case was correct there can be no doubt.

The German spirit (?) agreed perfectly with "Uncle Tom" save his certainty of bruises upon her left arm and shoulder, none of which materialized. The location, etc., were all in accord with the now accepted theories.

The question arises: If the "spirits" did not tell them, where did these "mediums" get their information?

This is a proper question for the orthodox and infidels who have crucified the truth about the angels and have caused untold sorrow in mourning hearts, but thanks to Him who is the preserver of all good, millions now know that their dear ones are not dead, for there is no death, what seems so is transition. As an immortal medium says:

She is not dead, the child of our affection,
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

What parent having a child in the spirit sphere will not rejoice that the darkness and obscurity thrown over the spiritual vision is clearing, and the ladder that Jacob saw on which the angels were ascending and descending, is now seen by millions in all parts of this globe.

Mrs. Turner, the medium, has been visiting Mrs. Ely, of Corry. The night before Lillian's body was found, what purported to be her spirit, in company with Tom, stayed with Mrs. Turner. Lillian was very happy and thankful to Tom and all friends. Before any other news arrived in Corry she said her body was found; that no one was to blame for her passage over, for which she was now thankful. She said that some time since she hurt her spine, and that it affected her brain. Last winter, she said, she again hurt it sliding down hill. That was the cause of her going. She wanted it impressed upon all that no one was to blame.—The Corry (Pa.) Herald.

To The Better Way Readers.

GOOD WORK.

The name, "Good Work," has been selected to adorn the head-piece to which it is our aim to append eight pages of reading matter, to be issued in a weekly —not so large as THE BETTER WAY—at the subscription price of One Dollar a year, (invariably in advance).

Our paper will contain lectures—progressive—serials; communications from deep thinkers on progressive topics; a Woman's department; a Home department, etc., etc. We shall aim to reach men and women in city and country homes and interest all who will think. We do not want you to neglect your subscriptions to any periodical you now support, but we invite you to swell Good Work's list and lend us aid.

There is no Spiritualist paper in or near Memphis. Good Work will certainly be a Spiritualist periodical, for the editors are proud to advocate this truth. But it will contain other and kindred truths. The laboring man and woman will find us looking to their interests, and the down-trodden will not be forgotten and friendless.

Having submitted our ideas regarding Good Work to a few friends, and mostly received hopeful and encouraging words, it is now our wish to invite the good will of the general public. The beginning of the issue depends on the promptness and number of friends who pledge us subscription, advertisements and reading matter. Who will respond?

Among our friends who have given their opinion is Rev. Samuel Watson, of Memphis, who says: "The South needs a Spiritualist paper, and Memphis is the place for it to be published." We will issue a prospectus of Good Work ere long, and then await responses from friends who are interested with us. If other editors in our line of thought will mention our desires in their columns, we will take the notice most kindly. For the present, friends of Good Work will please address the female half of the prospective periodical publishers.

Address,
R. A. MOORE,
ALLIE LINDSAY LYNCH.
Memphis, Tenn.

One Hundred Per Cent. Better.

LOS ANGELES CAL.—Dr. J. S. Loucks, Worcester, Mass.—Dear Doctor: I have taken all of that package of medicine you sent me Nov. 10th, and I feel more than one hundred per cent. better than when I commenced taking it. Many thanks for the valuable relief rendered to me. Most sincerely yours,

IRELY BARROW.

GRANNILLE, N. Y.—Dr. J. S. Loucks, Worcester I send for a diagnosis for myself and daughter. Your remedies are the best I can obtain, and the course of treatment from you the past winter I thought had cured me, but I find I must renew my strength for the warm weather. Good angels keep you, Dr. Loucks, and may you be spared yet many years to the afflicted children of earth is the prayer of MRS. E. H. THOMPSON.

See ad in another column.

DON'T GIVE UP

The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

Ayer's Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo.

"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

"For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

Ayer's Sarsaparilla

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists. $1, six $5. Worth $5 a bottle.

—THE

Science of Immortality,

—A LECTURE BY

WILLIAM F. PECK.

The above lecture was delivered by our gifted correspondent and lecturer, Mr. W. F. Peck, at Cassadaga Lake Camp Meeting, August 11, 1888. Is able and thought-provoking; expressed in apt, clear and comprehensive manner characteristic of the author. Price ten cents. To be had at this office.

Studies in the Outlying Fields

—OF—

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

This work essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of man's spiritual being. The leading subjects treated are as follows:

Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and its results; What is the sensitive state? Mesmerism, hypnotism, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimidations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitives; Prayer, in the light of sensitiveness and thought transference; Immortality—What the future life must be, granting the preceding facts and conclusions; Mind cure; Christian science, metaphysics—their psychic and psychical relations; Personal experience and intelligence from the sphere of light.

It is printed on fine paper, handsomely bound, 252 pages. Sent, post paid, $1 25.

Orders promptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

Illuminated Buddhism

—OR—

TRUE NIRVANA.

PRICE, PAPER, FIFTY CENTS

For Sale at this Office.

Lights : and : Shadows

—OF—

SPIRITUALISM

By D. D. HOME.

"LIGHT MORE LIGHT."

Price $2.00—412 Pages.

FOR SALE BY THE WAY PUB. CO.

GLEANINGS FROM THE

PAGES OF HISTORY.

By the aid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this volume. Among the prose are: "Platform of principles and a general basis of the coming church;" "Statements of facts and a compend of evidence;" "Spiritual truths recorded in the Bible," and "Reasons for not being an orthodox church member." Of songs, with music, are: "Footsteps of Angels;" "Shining shore;" "We Shall meet Beyond the River;" "Home of the Soul."

50 Cents. For Sale at this Office.

LIFE AND LABOR

—IN THE—

SPIRIT WORLD,

By The Members of The Spirit Band of

MISS M. T. SHELHAMER.

A volume of 4 6 pages, neatly and substantially bound in cloth, $1.00; postage 10 cents. Full gilt $1.50; postage free.

A special edition has been issued which is embellished with eight illustrations representing scenes in spirit life.

For Sale at this Office.

LECTURES

—ON—

MEDIUMSHIP,

—BY—

PROFESSOR J. S. LOVELAND.

A course of Seven Lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also an additional lecture on the

PERPETUITY OF SPIRITUALISM.

Price, Cloth, $1.00.

Large, clear print and neatly bound. An invaluable amount of spiritual information and exposition is contained therein; and it should not alone occupy a prominent place on library shelves, but be well read and digested. Send no stamps.

For Sale at this Office.

BEYOND;

A Record of Real Life

—In The—

Beautiful Country

—Over The—

River and Beyond

PRICE 50 CENTS.

For Sale by The Way Publishing Company.

ALCYONE.

This is a semi-monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price $1 00 a year. Sent free for two months to any one who will enclose 15 cents in stamps with address. Issued by the STAR PUB. CO., H. A. BUDDINGTON, Editor, 93 Sherman Street Springfield, Mass.

DIVINE SECRETS

—OR—

RULES FOR SOUL CULTURE,

As Applied to the

DEVELOPMENT OF MEDIUMS.

BY R. S. LILLIE.

PRICE 10 CENTS. For sale at this Office.
☞No postage stamps accepted for Books.

FOR SALE AT THE OFFICE

—OF—

THE BETTER WAY

FARADAY PAMPHLETS.

No. 1.—The Relation of the Spiritual to the Material Universe; The Law of Control. New edition, enlarged and revised, by M. Faraday. Price 15 cents; postage 1 cent.

No. 2—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage, 1 cent.

No. 3—The Development of the Spirit After Transition: The Origin of Religions, by M Faraday Price 15 cents; postage 1 cent.

No. 4—The Process of Mental Action; or How we Think, by M. Faraday. Price 15 cents; postage, 2 cents.

No. 5—Jesus Christ a Fiction, Founded upon the Life of Appollonius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M. Faraday. 208 pages. Price, boads, 75; paper, 50; postage 5 cents.

Rome, Not Bethelehem, the Birth-Place of Jesus. Extract from No. 5 Price 10 cents.

Who Wrote the New Testament. Extract from No. 5. Price 10 cents.

No. 6—Obsession or How evil Spirits Influence Mortals! by M. Faraday. pp. 23. Price 10 cents; postage, 1 cent.

No. 7—Progression; or How Spirits Advance in Spirit Life:—The Evolution of Man, by M Faraday. pp 35. Price 15 cents.

No. 8—Dissolution, or Physical Death, by M. Faraday. Price 5 cents; postage, 1 cent.

No. 9—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 1c.

BOWLES PAMPHLETS.

No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, including Later Papers. Carrie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents.

Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents.

No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Carrie E. S. Twing, Medium. pp. 142. Price 50 cents.

No. 3—Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, Medium. pp. 207. Paper 50 cents; cloth. 75 cents; postage 5 cts.

Ed S. Wheeler in Spirit Life—Materialization; The True and False; Reincarnation and its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed S Wheeler since his entrance upon Spirit Life. pp. 52. Price 15 cents; postage, 2 cents.

Elsie Ainsle, a victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, scribe. pp. 108. Price 25 cents; postage, 2 cents.

The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christolatry, by Gerald Massey. This book is written to show the identity of Christianity with the Astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

Gerald Massey proves irresistably that Christianity is a borrowed cult from the ancient Egyptian religion. pp 240. Paper 50 cents; cloth 75 cents; postage 8 cents.

A Sprague's Experiences in the Spheres, 30c

THE BETTER WAY

MAY BE FOUND ON FILE AT

PARVINS SONS'

ADVERTISING AGENCY,

132, 134, 136 Vine Street.

Where Advertising Contracts May be Made.

THE ESTY FAMILY,

A Delightful Story

Just Published by

Mrs. SARAH E. HERVEY, Onset, Mass.

Neatly bound in cloth. Price $1 08 Remit by postal order or registered letter. Makes a good birthday or Christmas gift.

"This is a sweet story and shows how to make life a success by pleasant example.

The harmony, love, and mutual help of all the children of widow Esty are so unusual in life, that one in reading the book is reminded of the Arcadia of the Greeks, or of the happy Valley in Rasselas.

The book will help the struggling life of many a working girl, and lift to nobler purposes thousands of young men. It ought to have a wide circulation."—Alcyone.

For sale by the WAY PUBLISHING CO.

WANTED—MAN—[illegible] size 28x18x18 inches. $35 retail. All sizes as low. New styles; new patterns; new lock; new factory. Not governed by Safe Pool. Every safe warranted. Rare chance. Permanent business. Our terms and catalogue will convince you Agents clear [illegible] to $500 per month. Write for exclusive territory. Alpine Safe Co., Cincinnati, O.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY

THE WAY PUBLISHING CO.,

Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS - - - - - EDITOR

CINCINNATI - - - - AUGUST 2, 1890

At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application In the United States THE BETTER WAY will be sent Six Months for One Dollar.

THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters, containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to,

THE WAY PUBLISHING CO.,
Southwest Corner of Plum and McFarland Sts.,
CINCINNATI, O.

NOTICE TO SUBSCRIBERS.

Look at the tag on your paper; if your time has expired we request an early remittance for continuance. We pay cash for all work, hence it is necessary that you should respond promptly if you desire the paper to visit you weekly. We trust all readers will examine their tag and if $2.00 cannot be spared send us $1.00 when due.

"NO POLITICS IN RELIGION."

Under the above heading the *Banner of Light* introduces an editorial in which it endeavors to set itself right before its readers on the question of politics. It appears our contemporary has been criticised for utterances made recently concerning the present administration at Washington. In reply thereto it says:

"The difference between him and us is to be accounted for by the fact that he takes his stand within the lines of his own political party, which happens to be the one against which the current offense is specifically charged. Now it is no fault of ours, but rather of his party, that it so freely exposes itself to the serious accusations brought against it."

After criticising the Banner this correspondent is made to say the most partizan things himself which he expects the Banner to publish and thereby proves that "Bigotry in Politics" is an undeniable fact—himself giving the test what he was presumably trying to deny.

Another writer says the article was timely and that "a plot has been concocted to capture the government and turn it over to a lot of psalm-singing hypocrites."

The Banner closes by saying that its aim was simply to sound the alarm at the rapid encroachment of ecclesiastical bigotry on popular liberty and religious freedom.

And which means Sunday laws, incarcerations of mediums, a revival of the blue laws to punish magnetic healers, gagging the press, God in the constitution, licensing and taxing of preachers and property outside of orthodoxy, etc.

Whether Republican or Democrat, we agree with the Banner. The present administration happens to be Republican and is therefore the active party, doing all the good and damage necessary to keep in power. In the latter it coquetts with the church, or as the Banner says, "catering to religious bigotry in the hopes of thus increasing its numerical strength," and that "these hitherto free United States are really in danger of being ruled by a quasi religious oligarchy."

In condemning the party though, we do not include the true and worthy—the shining lights—of which the Republican party has many, and the Democrats comparatively few, but who therefore are *hors de combat* in doing much harm to the country at present. And condemning the actions of one party does not necessarily make one an advocate of the principles of its opponent. Nor does their approval make one an ally. Because a Republican believes in States' Rights does not necessarily make him a Democrat. The Republican Lieutenant-Governor of Kansas, for example, in a recent public speech at a political convention, said: "While I respect the mandates of the Supreme Court of the United States, I consider that I owe my first allegiance to the constitution and laws of my State." This is rather ancient doctrine, and like the religious spirit that pervades the party smacks somewhat of old-fogyism. What we need at present is a new impetus, live issues in politics and more tolerance and freedom instead of contraction or restriction. Spiritualists in politics are liberalists, not bigots or partizans, and we therefore cannot take sides with that which is in direct opposition to our belief—our knowledge. However, reform is not impossible with any party and we therefore will not condemn too hastily or harshly and await events, hoping the future will bring forth something of which we can all approve whatever the party's name.

Mr. Blaine's general proposition concerning a free trade is widely approved, and it is believed that he has suggested the policy which eventually will be adopted by the Republican party. It may not be done this year, but as it is the true American policy it can only be a matter of time when it will be fully worked out and accepted by the whole people.—Albany Express (Rep).

HOW TEMPERANCE MAKES HAPPY.

Many people think because they have made a determination to reform they are already reformed or ripe for heaven. A medium relates that after having brought the evil effects of intemperance to a friend's notice, and this friend not only acknowledging it, but momentarily avowed to reform, was so delighted at his avowal that he sprang up for joy, grasped the medium's hand and cried out: "We are the two best men in this town, are we not?"—It was a fair example of what we said in the opening sentence. The man, though still under the influence of liquor and not even yet having put himself to the test of resisting temptation, already believed himself one of the best men in a city of 60,000 inhabitants because he had momentarily taken a notion to reform. But another point in this case was that he included the medium as his equal—a man who was not only strictly temperate himself, but very spiritual minded in every other respect, and proves that love begets love. The medium in question had approached the inebriate very delicately in the first place; then touched upon his good qualifications to exhibit a contrast with the bad; and not until he had incited an ambition for purity did he reprove the inebriate for his intemperance. The whole was done in a spirit of brotherly sympathy and had its good effect. But had he treated him contemptuously, as many do who fear the evil themselves—not being too strong against the temptation—the result might have been quite different. The inebriate would probably have returned contempt (hatred) for contempt and taken an extra drink at the time to drown the emotions which rise in the soul when treated thus by a fellow mortal. The man in question however did not become "one of the best men in town" on the day he believed himself to be such; but there was a marked change in his behavior in a short time following, and like others who have been touched by Spiritualism, finally reformed altogether. Temperance is a beautiful virtue to possess, but it must be accompanied by charity for those who are unfortunate enough to lack it, otherwise it is like a graveyard monument—something to admire, but of no practical value. For what is a gift without exercising it? What is love without dispensing it? Happiness is only attained by making others happy; and there is no better way of attaining it than by trying to make others good; for goodness constitutes happiness.

TARIFF OR FREE TRADE.

Someone desires to know which of the two—tariff or free trade—is best for the country.

Neither. That is, not according to the wild and radical ideas that exist on both sides of the question at present.

The manufacturer of shoes wants protection on shoes, and the higher the tariff the better for him, but the worse for the consumer—at the same time he is willing that rice, sugar and other articles of food be put on the free list that he may purchase these articles at a low price.

The planter of rice wants protection on rice, and the higher the tariff the better for him, but the worse for the consumer—at the same time he is willing that shoes and clothing be put on the free list that he may purchase these articles at a low price.

We can almost judge a man's interests by feeling his pulse on the tariff question. Class legislation is certainly wrong, but it is difficult to avoid it entirely in dealing with this subject legislatively. Much might be modified and treated more impartially by "tariff reformers," while there are "freetraders" who cry at random and seldom analyze their demands.

Revenue is needed by the government, but it should be derived from the taxing of luxuries and such articles that will not pinch the poor; and if industries are to be protected, protect all alike and not exclude the farmer or planter in the same.

Some believe that free trade will increase the business interests of the country and make "shopping" more active; others that it will have a reverse effect because there will be less workmen employed in factories. The question is now which would be the greatest gain or which the greatest loss? Are there more people employed in factories than there are engaged in business? If the business facilities increase would not the factory workers have other employment and perhaps lighter or better? Factory workers cannot all, like owners, become millionaires; but as successful farmers or business men they can at least earn a home or create one. And besides that, we don't see why factory owners should not be satisfied with a normal profit as others have to be. Protection makes them millionaires for which the laboror and consumer pays. A ragged free trade as some of the thoughtless ranters would have it, would probably prove detrimental in other directions. A medium course should be desired, and as the Republican and Democratic parties are antipodal on this question, it behooves a new party to make the issue on a new and acceptable basis. Who will solve the problem?

If each man loved all men, then every individual would possess the world.—Schiller.

THE UNSEEN.

Concerning the hereafter, the materialist very logically argues that if there is anything in man that survives the death of the body, it would be extremely interesting to know what that is, what it resembles, and if anything at all, it should be consistent with the substances that we are familiar with; and furthermore, if such be the case, why have we no evidence of it—tangible, conscious and every-day evidence of it as we have of other facts that exist, though millions of miles away. Unknown worlds have been discovered; why not the abode of the dead if they still live in spirit or mind; and especially as such would be apt to seek us, and not like unseen planets, await their detection.

However logical though, the argument can be met. But the replies thereto have been so often repeated that they almost appear as platitudes to Spiritualists themselves, and every believer in our philosophy can now do the honors in this respect without our aid—something which not every Christian can do in behalf of his philosophy of the unseen—the spiritual.

Facts however, are the best arguments. To those who argue as the above, we will simply say "Seek and thou shalt find; knock and it shall be opened unto you." Proofs of a future life are no more wanting. They may be had in nearly every hamlet now. Mediums are everywhere. They constitute in the science of Spiritualism, what the telescope constitutes in the science of astronomy. Go, and be convinced; then try to argue in its favor, and see if you can do any better than we can. To see is to know, and there ends the debate.

THE BEHRING'S SEA TROUBLE,

Which is momentarily agitating Congress should not awaken any combative feelings in the minds or hearts of our citizens. It is a matter which can be arbitratively settled if both sides are determined to remain friendly and handle the question reasonably.

The trouble originally arose from the killing of seals in open sea by Canadian seal vessels which threatens to exterminate the animals, and is regarded as being opposed to the interests of all nations.

When Alaska was purchased it included the seal islands of Behring's sea, and nobody else has a right to kill seals in it—especially as that claim was never disputed to Russia, nor to the United States until recently.

In support of this, several Canadian sealing vessels have been seized, with threats to continue this policy.

Now, Great Britian, all of a sudden, denies our government the right of owning this part of the sea, and herself asserting the right to catch seals three miles from shore; and to this protests against our seizure of more of their vessels.

Such is the case with negotiations for a settlement. In the meantime a war between the two navies becomes a possibility because John Bull refuses to put a stop to the poaching and Uncle Sam threatens to capture every English vessel that is caught at it.

THE BOYCOTT,

Among the latest of these was a threat arising from certain quarters in the south to boycott northern trade should the Federal Election Bill become a law. We doubt whether this is earnestly meant. In fact we know the New South is very much like its yankee brother in regarding business as paramount to patriotism, and both merchant and shopper will continue to buy where the best bargains are to be had. But there is danger of boycotting colored hire and which would be worse for the colored people than robbing them of their suffrage; for the colored man is almost entirely dependent on the whites for bread, with no recourse for aid or redress except to emigrate or pillage, and the latter would end in his extermination. Such boycott was successfully practiced in '76, causing a turn in the election tide in favor of the Democrats. The idea was obtained from Eastern manufacturers who used their employees as voting cattle, prescribing the ticket to be voted under the threat of discharge. It is by no means republican, but there is as yet no law to prevent it in that form; and to propose one would meet with perhaps more opposition from Eastern than Southern states.

CHRISTIANITY AND SPIRITUALISM.

Christianity teaches to "overcome:" Spiritualism to unfold the spiritual. One admonishes to combat the material; the other to develop the spiritual—both virtually having the same object. Thus one medium will admonish to root out selfishnes; the other to develop love—both teaching the same fundamental principle. So, all moral doctrines, when analyzed, will be found to have the same tendency in the end. A little perspicuity is all that is necessary to see good in everything that is not absolutely wrong, wicked or evil so-called; i. e., selfish. Wherever the aim is good, the outcome will be good.

We would advise those who object to politics in a spiritual paper to read what we bring nevertheless, as it is a material foundation for a series of philosophical articles to follow. Political philosophy is as interesting as the spiritual, and in its higher aspects merges into the spiritual as one truth.

THINGS REVERSED.

A National Bureau of Justice is advocated by Mr. Aldrich of Alabama and for the endowment of which he stands ready to donate a generous sum. This in view of the many outrages committed by officers of the law on inoffensive citizens who lack the means necessary to defend themselves in the courts. A pretty pass we have come to when, instead of being protected by law, we have to seek protection from it. Next we will hear of it being necessary to form a vigilance committee to insure citizens protection against the lawlessness of law itself and its officers. A nice kind of justice that. Where is our republic?

NOTICE.

Persons leaving the city during the summer months can have THE BETTER WAY mailed to any address free of postage three months, by remitting Fifty Cents to this office.

Pure ignorance or innocence is excusable, but assinine stubbornness and willful blindness is intolerable and unendurable. With such, argument is out of place and breath wasted. Experience is the best teacher, and learning at a cost or sacrifice is what such need to be convinced of their errors. Let them alone.

"Honesty is the best policy." How can honesty be policy?—World's Advance Thought.

That means under circumstances, brother. Otherwise honesty is a principle—an effect of highmindedness.

In a too eager search after the mistakes and shortcomings of others we are very apt to overlook our own.

Is virtue a thing remote? I wish to be virtuous; and lo! virtue is at hand.—Confucius.

A man hates to see another do the same foolish thing that he is capable of doing.

PERSONALS AND LOCALS.

Mrs. Luther will open the season at the Union Society of Spiritualists in this city in September.

C.—Will change your heading so as not to offend, having refused a communication from that party to end the controversy.

The meetings of the Grand Rapids, Mich., Religio Philosophical Society have been discontinued until the first Sunday in September, when they will be resumed with Dr. U. D. Thomas as speaker. Miss Jennie B. Hagan is booked for October.

In next issue we will print an interesting address recently delivered by Mr. E. P. Brainerd.

Allie Lindsay Lynch has issued a prospectus for a new spiritual paper entitled the "Good Work." We wish our fair correspondent success in her undertaking and may she reap the reward she deserves through this Good Work for her past good work. The paper will be launched from Memphis, Tenn.

There are four flourishing Christian Science societies in Chicago that hold Sunday services. One has a church and the others meet in halls, both morning and evening.

THE BETTER WAY appears under a new and less elaborate style of heading than that which has hitherto graced its first page. It is a superior paper in every way, and is doing noble work in the good Cause.—Golden Gate.

Albert Morton says it is not on quantity but on quality that Spiritualists should organize—Exactly.

Mrs. Laura A. Carter, Cincinnati's favorite slate writing medium, is sojourning at Esculapia Springs, Ky., for the heated term.

At present there are in France four Spiritualist publications; in Spain six; in Belgium two; in Switzerland one; in Australia one; in Germany two; in Austria two; in Uraguay one; in Mexico one; in England five and in the United States fifteen.

The article on "Materialization in Midair" on 6th page is from Dr. W. Capps, a keen observer and accurate reporter of facts.

Someone wants to know if our editor has "pegged out," the reason why he has shut down on spiritual editorials. We hope not. A change of conditions is often very wholesome and leads to something higher and better—benefitting both the writer and the reader in the end.

Prof. J. M. Allen and wife have closed their six weeks' labors in Atlanta, Ga., and are now at work in Memphis, Tenn. Address 248 Second street, care Judge Buttenburg. General address, Liberal, Mo.

A man who has practiced medicine for forty years ought to know salt from sugar; read what he says:

Toledo, O., January 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen: I have been in the general practice of medicine for most forty years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times, and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure if they would take it according to directions.

Yours truly,
L. L. GORSUCH, M. D.,
Office, 215 Summit St.

We will give $100 for any case of Catarrh that cannot be cured with Hall's Catarrh Cure. Taken internally.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by Druggists, 75 cents. Aug. 9

NEWS ITEMS.

Aluminum is the coming metal.

Idado has 60,000 inhabitants and Wyoming 70,000.

John W. Watson, author of "Beautiful Snow," died on the 19th of July in Brooklyn, N. Y.

John G. Whittier is almost eighty-three years old, and declares he will write no more for publication.

Concerning the Federal Election law Murat Halstead says: "The policy Grant abandoned Harrison is not likely to execute."

The national encampment Grand Army of the Republic will be held in Boston Aug. 12 to 15. Low rates via the Pennsylvania lines.

A niece of Pope Leo has married Count Salvatore Salimei. The bride is a daughter of the Pope's sister. Her dowry was £2,400, to which the Pope contributed £1,600.

One of the pretty girls of California is Miss Grace McDonough, and she is none the less attractive to the young men because she inherits $3,000,000 from her mother.

A mass of pure, compact rock salt, said to contain 90,000,000 tons of the mineral, is located on an island 185 feet high, which rises from a sea marsh on the route from Brashear to New Iberia, up the River Teche, in Louisiana.

BLANCHESTER, OHIO, July 26.—Wm. Tettershall, unmarried, aged 23 years, a painter by trade, fell from a scaffold 150 feet high and broke his neck. After lying unconscious for three hours, he laughed and cried out, "I am not hurt," then suddenly expired.

Woodford Sanders, a Virginia artist, has been creating a stir in Natchez, Miss. by painting portraits of deceased persons whom he never saw. All that he needs is a verbal description from somebody. He stands in the same relation to an entranced portrait medium that a clairvoyant stands to an entranced test medium.

At the Indiana State Convention the republicans nominated a negro for the state legislature. There has been a widespread revolt among the colored brethren at the treatment extended by the Harrison administration. Some expected cabinet positions and others wanted to represent the government at foreign courts. They got nothing, hence the revolt. To meet this a colored school teacher was nominated for the house of representatives.

The biggest shoes ever built in Connecticut were constructed for Miss Fannie Mills, of Sandusky, O., recently, and exhibited in a show window of H. H. Porter's shoe store on Main street, in Ansonia. Miss Mills has a foot about as big as an asparagus mound. It takes a No. 27 shoe that is seventeen inches long and six and one-half inches across the ball. Her feet are not normal ones, but freaks. Fannie is said to be very comely in the face, but admiration for her good looks is crushed in the august presence of her feet.—Buffalo Commercial.

Judge Foster, of the United States District Court, ought to be removed if he will not resign. He sentenced a deaf and crippled old man who was a monomaniac to the penitentiary for five years, for publishing a letter which contained one word which was considered obscene under the infamous Comstock law. That decision is an outrage upon justice and humanity. Then his attempt to have the editor of the Capital imprisoned for embezzlement shows that he is unworthy the name of a man.—Nickerson (Kan.) Argosy.

If our Republican President does not pardon Walter E. Reid, now imprisoned in the Detroit House of Correction virtually for the crime of mediumship, then every Republican Spiritualist in this nation, in the next Presidential election, should teach the party that placed him at the head of the Government a lesson that it will be apt to remember. No greater travesty of justice was ever perpetrated in this country than that of the narrow-minded judge who denied Reid the right to prove his innocence, in open court, of the charge upon which he was convicted.—Golden Gate.

Twenty-four inmates of the State prison, whose terms expire next month, appeared before the Visiting Committee of the Connecticut Prison Association at their meeting in the prison yesterday morning. Among them was one who had served time in many of the principal prisons in the country. When the question was asked by the Chairman as to what he intended to do, he rather evaded answering it; but finally being urged by the Warden to tell the truth in regard to his prospects, he said he had always been a pickpocket and a thief, and would follow that line in the future.

It is not generally known that Bismarck has an adopted son, now twenty years of age, and a Frenchman. It was one evening during the Franco-Prussian war that Bismarck entered his sleeping apartments, twenty-five miles from Paris, and was surprised to find a tiny baby boy curled up asleep on his pillow. The mother had left a note saying that her husband had been killed at Sedan, and despair and want had forced her to give up her child. Bismarck scratched his head over his doubtful prize of war, but finally accepted it and sent it by special nurse to Berlin, where he had it well cared for. He has given the boy an education, and he is now a model man and devotedly attached to the Prince.

In Chicago, Ill., the magnificent [illegible] tures of two young disciples of [illegible] Pete, the single-handed redskin [illegible] er," were ruthlessly destroyed this [illegible] ing by a policeman. The boys are [illegible] Smith and Walter Hayes. The [illegible] found the boys on the lake front [illegible] out a lot of keys, and arrested them. [illegible] the Armory 250 keys, an enormous [illegible] knife, a pair of new patent leather [illegible] and a bottle of chloroform were [illegible] upon the persons of the boys. [illegible] Smith lives in Indianapolis. Hayes [illegible] Chicago lad. The boys were about to start out west on an Indian killing [illegible] stage robbing tour when they were [illegible] rested. Smith was fined $10 for [illegible] ing the bowie knife, and the [illegible] amount for disorderly conduct. [illegible] was assessed $20.

This is the best year the manufactur[illegible] ers of what are known as ice machines have ever had, and the most of them [illegible] so overstocked with work that they [illegible] had to refuse orders. By the way, [illegible] made by these machines is the nearest being absolutely pure of any used. [illegible] made of water condensed from [illegible] which is poured in large galvanized cans. These cans are set in a brine bath chilled far below freezing point by coils of pipe through which anhydrous ammonia gas is forced by powerful pumps. [illegible] water in the cans is congealed into [illegible] by the same power, cold, that converts the water of a creek, lake or pond into frigid substance. There is a theory that water purifies itself in freezing, but [illegible] true to a very limited extent. No cold no matter how intense it may be, [illegible] purify water containing decayed [illegible] or vegetable matter. The makers of [illegible] machines claim that they can make [illegible] at a cost of less than $1.25 a ton, but [illegible] is doubtless far too low. The time [illegible] fast approaching whence ice-making machinery will be simplified and cheapened, and then it will come into more general use. The great need in this respect at present is a safe machine, reasonable in cost, which will be small enough for use in residences.—New York World.

LITERARY.

Light for July contains an instructive array of articles pertaining to soul culture. Address Equity Publishing Co., West 14th street, New York.

Recollections of General Grant, with an account of the presentation of the portraits of Generals Grant, Sherman and Sheridan at the U. S. Military Academy, West Point. By George W. Childs. Philadelphia; Collins Printing House. To know who the author is, is sufficient to recommend this little oook. It contains 104 pages, is full of interesting reminiscenses of this great general, free from sectionalism; and is simply a compendium of facts.

Ed. S. Wheeler in Spirit Life. This is a vigorous pamphlet of 52 pages. Mr. Wheeler gives a vivid description of his entrance upon spirit life. He finds there the cause of his radicalism on earth. He says there is a great contest in the spirit world between the higher and lower spirits over the spread of Spiritualism on earth. He predicts a contest on earth between the believers in the Christian religion and those who reject it, a contest of wills and opinions. This is a book to awaken thought and give fresh courage to the reader who wishes to see the age advance. For sale at our office, price, 17 cents, postpaid.

What Man Is Made Of.

Dr. Lancaster, a London physician and surgeon, recently analyzed a man, and gave the results to his class in chemistry. The body operated upon weighed 154.4 pounds. The lecturer exhibited upon the platform 23.1 pounds of carbon, 2.2 pounds of lime, 22.3 ounces phosphorus and about one ounce each of sodium, iron, potassium, magnesium and silicon. Besides this solid residue, Dr. Lancaster estimated that there were 5,595 cubic feet of oxygen, weighing 121 pounds, 105,900 cubic feet of hydrogen, weighing 15.4 pounds, and 52 cubic feet of nitrogen in the man's body. All of these elements combined in the following: One hundred and twenty-one pounds of water. 16.5 pounds gelatine, 1.32 pounds fat, 8,8 pounds fibrin and albumen, and 7.7 pounds of phosphate of lime and other minerals.—Hall's Journal of Health.

Colors.

Everything is emblematical of some spiritual condition. Our language, our home, our clothes, etc., have a deep significance, and only those who see beneath the surface can read their true meaning. To those versed in spiritual symbology the state and progress of generations that have passed can be read in the prevailing fashions of each period. The colors we prefer reveal our degree of spirituality. The colors of the prevailing fashion, red and black, are very significant. Red, when allied with black, signifies lusts of the flesh, because Love (represented by red), conjoined with that which is dead, (black, the emblem of error, darkness, death), becomes perverted or corrupt. Red, when allied with blue and white, becomes the emblem of Divine Love, because love (red) conjoined with truth (blue) and purity (white) is immortal. The colors of the American flag are emblematical of universal fraternity and unity.—World's Advance Thought.

Written for The Better Way.

WHAT A SKEPTIC SAW AT ONSET.

B. PRATT.

II.

As I related in a previous communication, I went to Onset expressly to investigate Spiritualism. I had never seen any phenomena claimed to be spirit manifestation that was at all convincing to me that it was what it represented to be. I had long disbelieved in the existence of what were called spirits, and in order to be convinced it was necessary for me to see phenomena beyond the possibility of deception and fraud, and that could not be explained by any known law aside from a conscious unseen intelligence outside of any physical organization.

I had my eyes open for the detection of fraud or delusion, as through one or the other of these two channels I believed must come the remarkable manifestations I had seen accounts of in the Banner of Light. The first thing important to guard against I thought was, to exclude all knowledge of myself from everyone in Onset. Not a person within fifty miles of there, as far as I know, ever saw or heard of me, and I used all the precaution I could to prevent their finding out anything, except that I was there to investigate Spiritualism.

The landlady from whom I secured a room, but to whom I declined to give my name or residence, introduced a passing gentleman to me, who after being told the object of my coming, invited me to his house only a block distant. We sat on the veranda engaged in a general unimportant conversation when a lady, whom I subsequently learned was Mrs. K. R. Stiles of Boston, passed on the walk, and stopped to speak with the gentleman with whom I was conversing. After talking with him a minute or two she chanced to look in my direction and at once said: "I see California written above your head and I see the spirit of a woman standing by your side who I think is your wife and whose name is Almira Pratt." That was the full name of my wife who passed to spirit life March 4th; it was then July 17th. She also described the disease that took her off, and spoke of the laborious breathing the result of heart disease. I was then and am still confident that not a soul nearer than Boston ever heard of me or my wife, and how it was possible for a total stranger to give such facts was to me a puzzle.

In the afternoon I attended a public meeting held in the grove. A Mrs. Stevens, a trance speaker, was to occupy the platform. When the time arrived to commence she came forward and called for subjects from the audience on which to speak. Several subjects were handed in, among which I gave the following: "If the theory of evolution as taught by Darwin be true, and man has come up from the lowest order of animal life to his present advancement, and if he is now an immortal being, at what stage or period in that upward progress did that susceptibility for immortality begin?"

She chanced to take up the paper I handed in first and proceeded to discuss that question. She certainly could not have been prepared for the occasion, for there was no possible way in which she could have known what the subject was to be. She showed a familiarity with Darwin's theories, and discussed the question of man's appearance on the earth and his spiritual relation to all that has preceeded him in an able manner. I know nothing of Mrs. Stevens' education, capacity or previous history, but if she is capable of her own knowledge of making such a speech as that was, without any preparation, she hardly has a peer in this or any other country. If it was not an emanation from her brain, from whence did it come? She certainly uttered the words and some ones intelligence was back of them. Spiritualists claim that it is a disembodied human intelligence or spirit operating through the physical organization of the medium that produces this phenomenon. If the truth of this explanation is disputed, the proof that it is something else and produced by some other cause devolves on those who deny it.

At the close of Mrs. Stevens' address Edgar W. Emerson, of Manchester, N. H., took the platform to give what was called "tests of spirit existence." He was entranced and described spirits he saw, or claimed to see, about members of the audience. He gave their names in full, described their personal appearance, where they resided when in this life, what occupation they followed, how long they had been dead, of what disease they died and many other prominent points of their history, and he would then call for a recognition of them by some one in the audience. In nearly every instance they were recognized by some friend and the description acknowledged to be entirely correct.

I heard those tests given repeatedly from the platform during my stay in Onset, with very rarely a failure if those who recognized them are to be believed. In some instances I positively know them to be correct because the description applied to friends of mine, whom no one there had ever seen but myself, and who passed to spirit life 3,000 miles or more from that place.

The next day, July 18th, I attended another meeting in the grove. The tests were given by Mrs. Whitney, of San Francisco. Her delineations were similar to, but not quite as free from mistakes as Mr. Emerson's. No description of friends of mine were given.

After the close of the meeting Miss Maggie Gaul, of Baltimore, whom I had never before seen or heard of, came directly to me from the platform on which she had been seated during the meeting, and excused herself for coming, being a stranger to me. She said she had been almost irresistably drawn to me; had seen many spirits by me during the progress of the meeting, and one whom she thought was the spirit of my wife had urged her strongly to communicate with me and let me know that she still lived. Said I was from California and had recently lost my wife; gave me her name and described the disease that took her off. There were facts and were given while she was apparently in her normal condition. I had never before had any experience so mysterious to me as the statements of these mediums were, all being entire strangers to me. I concluded there was little use in trying to hide my identity, when every medium I met could read my name and residence in the air or obtain it in some other way.

I solicited an interview with Miss Gaul to see what other facts she could give me. She appointed the next morning at 9 o'clock as the time and her room as the place. I went and had an interview of half an hour or more. She was in a trance during the sitting and gave the names and quite accurate descriptions of several friends in spirit life. It was however a mixture of truth and error. Many things she told I knew to be correct, while others I was ignorant of, but subsequently learned they were not true.

It failed to impress me as coming from the wife I was anxious to hear from. I knew her to be truthful and reliable in all her statements in this life, and I could not believe, a statement not true could come from her on the other side, unless the influences there during a few months had accomplished what more than three score years of contact with this wicked world had failed to accomplish. I had seen enough however during the day and a half I had been there to excite my curiosity, and to increase my desire for further investigation. Accordingly instead of staying only a day or two as I first intended I decided to remain until I could satisfy myself that Spiritualism was a grand truth or a fraud and a deception.

MATERIALIZING IN MIDAIR.

At a private materializing seance, at —— Golden Gate avenue, Mrs. W——, medium, I witnessed, a short time ago, a very convincing test. Mrs. W—— was seated in the cabinet; I was about midway between the cabinet and the opposite corner of the room. A number of forms had come and gone, when I heard a slight rustling noise behind me. I turned my face in the direction of the noise, and there saw, in the corner of the room, within a foot of the ceiling, a luminous body, about the size of a child's head. I watched it carefully and saw it begin to elongate from above downward. Soon it assumed human form and there suspended in midair, the lower extremities some four or five feet from the floor, she began talking to me. She remained suspended in this position for several moments then slowly descended to the floor. I approached her, took her by the hands and asked her name, to which she replied. After conversing with me for several minutes, I walked to the cabinet with her, and she disappeared inside. She was small of form and arrayed in garments of exquisite whiteness.

In a few minutes after she had gone, I was told to enter the cabinet which I did. I took the medium, who was seated on a chair, by the hands, felt of her head and shoulders; was directed to examine the cabinet carefully. And I am positive as I can be of any fact that my senses can take cognizance of, that no other than myself and medium were in the cabinet at that time. I again took the medium by the hands, and immediately a form materialized, brushing my side as she came up from the floor. It was the same spirit which a short time before materialized near the ceiling. I asked the privilege of holding to her hands till she dematerialized. Said she would try, but did not know as it would be a success. While I held her hands, she began to settle down, down, down, until it became necessary for me to get down on the floor. All of the lower extremities and the lower part of the body seemed to be merged into the body of the medium. She succeeded in dematerializing except the head, upper part of the chest and hands and arms. The lace that covered her form was dropped near me, I took it in one hand holding to her with the other, raised it up, and dropped it on the floor again. She then asked me to let go her hands, when she disappeared and immediately the lace began to move, and she stood before me again fully materialized. She said she did not quite succeed, but would be able to do so next time.

She informed me that she was one of my guides and gave the name Alta. Who she is I do not know, but that it was a materialized spirit I do know.

Mrs. W——, though young as a materializing medium, is certainly developing very rapidly, and has promise of great usefulness.

There are many Spiritualists who deny this phase of mediumship, branding any such manifestation as fraud and deception. To such I only have this to say, if this be fraud, then there is nothing in this world that is real and genuine. And no man or woman of ordinary intelligence will ever doubt it who has had an experience in any considerable degree corresponding to my own. – Golden Gate.

LILIAN PETERSON'S DEATH.

G. F. LEWIS.

In general answer to many inquiries as to the facts about the passage of Miss Lilian Peterson to the celestial life, I pray you to publish this note. Some months since, Miss Peterson, who is described as a beautiful and good young lady, residing with her parents in Jamestown, N. Y., suddenly disappeared. Stories were set afloat that she had eloped, that she had been crazed by attending Moody's meetings, and, worst of all, that she had been ill treated. No county in New York contains a more intelligent and thinking people than Chatauqua. The atmosphere develops Spiritualists. Cassadaga, where so many thousands meet every summer, is in Chautauqua county. The enterprising Jamestown Sunday Sun is not a Spiritualist, but it has many subscribers who are, and the editor sent a reporter to a medium at Buffalo, and to Mrs. Turner, one of the best mediums at Cassadaga, to inquire about Miss Peterson. The spirit control of both said that Lilian was drowned, and they described the Chautauqua Lake outlet, where Miss Peterson's body was found a few days since.

The Sun of April 6th contains what the spirit said:

"The verdict of the coroner's jury, appointed to inquire into the case of Lilian Peterson, has at last been reached and has thoroughly sustained the position taken by this paper from the time of her sudden disappearance. It was a strange case from the outset, but the utter absence of clues that would disclose a motive for her disappearance was accepted by the Sun as evidence that her disappearance was not premeditated. The Sun was satisfied from its own investigations that the insinuations of an unpleasant home life were groundless, and therefore pursued its further investigations upon the theory that whatever she might have done could not have been expected of a person in full possession of sound reason. This point settled, suicide was the most plausible solution. The aid of clairvoyants was suggested, and though not believers in the occult science, we assumed the expense and trouble of interviewing the best that could be recommended. No one was more surprised at the result than ourselves, and especially at the almost universal acceptance of the theories advanced by the alleged dwellers in the spirit realms. From the time the interview with the spirit (?) of "Uncle Tom" was published in the Sun the principal searching was done in the location described by him, though the great amount of logs, roots and debris, in addition to the high water, made anything like a thorough search impossible. Here is what "Uncle Tom" said:

"I also see a girl, light ha'r, not so very light, though, but hardly brown. She am a purty girl, face kind of round. I see her go out ob de back door. She am alone. I don't see her take nuffin' with her. I don't see her go in front ob de house. She jes' goes right straight back. 'Pears to me I see some water. She am gwine toward dat water. Her mind is made up strong. She am not all mixed up—not what you call crazy—jes' seem to have a great pressure on her head, but she knows what she am doin'. I see her go down by the water; dar am a swift current. She walks down de bank a ways. She doan't look to de right nor left. She jes' looks right at dat water." (Here "Uncle Tom" paused a moment). "I doant see her no more. 'Pears as if she disappeared in de water. I can't find her. De water am swift in some places. A little further down it 'pears to break over like a falls. She didn't go ober dar. 'Pears as if she am held fast. She want to get away but she can't. I see a lot of people around de water looking for her. Dey can't get her. She will just come aroun' herself byemby."

"Where do you think she is if she is in the water?" interrupted the scribe.

"'Pears as if she was on dis side, not far from the place where she disappeared."

The evidence submitted to the coroner's jury was exactly in accord with the above. One lady testified that Lily often complained to her of severe headaches brought on by the sudden rush of blood to her head; while another testified to seeing three distinct tracks, as though made by a lady's shoe, leading toward the outlet directly back of the house, or in the direction of the hardwood logs on the bank just below Wilson's barn. Before the body was found, however, but little weight was given to this circumstance as so many had tramped over the ground it seemed possible that they might have been made by some of the searchers. Now, however, it is pretty certain that they were made by the feet of Lilian.

It is believed by some, and there are good grounds for it, that she went almost directly to the bottom when she made the fatal plunge, and was held there by her clothes catching upon a root or log. The absence of water in her lungs would be an evidence of this. The water was deep also at that point, but the current swift. After decomposition began to take place the gases forced the body to the surface, and it probably floated to the point below the bridge and lodged between the logs where it was found. Whether or not this demonstrates to a certainty the theories of Spiritualists we leave it for our readers to say. That "Uncle Tom's" version of the case was correct there can be no doubt.

The German spirit (?) agreed perfectly with "Uncle Tom" save his certainty of bruises upon her left arm and shoulder, none of which materialized. The location, etc., were all in accord with the now accepted theories.

The question arises: If the "spirits" did not tell them, where did these "mediums" get their information?

This is a proper question for the orthodox and infidels who have crucified the truth about the angels and have caused untold sorrow in mourning hearts, but thanks to Him who is the preserver of all good, millions now know that their dear ones are not dead, for there is no death, what seems so is transition. As an immortal medium says:

> She is not dead, the child of our affection,
> But gone unto that school
> Where she no longer needs our poor protection,
> And Christ himself doth rule.

What parent having a child in the spirit sphere will not rejoice that the darkness and obscurity thrown over the spiritual vision is clearing, and the ladder that Jacob saw on which the angels were ascending and descending, is now seen by millions in all parts of this globe.

Mrs. Turner, the medium, has been visiting Mrs. Ely, of Corry. The night before Lillian's body was found, what purported to be her spirit, in company with Tom, stayed with Mrs. Turner. Lillian was very happy and thankful to Tom and all friends. Before any other news arrived in Corry she said her body was found; that no one was to blame for her passage over, for which she was now thankful. She said that some time since she hurt her spine, and that it affected her brain. Last winter, she said, she again hurt it sliding down hill. That was the cause of her going. She wanted it impressed upon all that no one was to blame.—The Corry (Pa.) Herald.

To The Better Way Readers.

GOOD WORK.

The name, "Good Work," has been selected to adorn the head-piece to which it is our aim to append eight pages of reading matter, to be issued in a weekly —not so large as THE BETTER WAY—at the subscription price of One Dollar a year, (invariably in advance).

Our paper will contain lectures—progressive—serials; communications from deep thinkers on progressive topics; a Woman's department; a Home department, etc., etc. We shall aim to reach men and women in city and country homes and interest all who will think. We do not want you to neglect your subscriptions to any periodical you now support, but we invite you to swell Good Work's list and lend us aid.

There is no Spiritualist paper in or near Memphis. Good Work will certainly be a Spiritualist periodical, for the editors are proud to advocate this truth. But it will contain other and kindred truths. The laboring man and woman will find us looking to their interests, and the down-trodden will not be forgotten and friendless.

Having submitted our ideas regarding Good Work to a few friends, and mostly received hopeful and encouraging words, it is now our wish to invite the good will of the general public. The beginning of the issue depends on the promptness and number of friends who pledge us subscription, advertisements and reading matter. Who will respond?

Among our friends who have given their opinion is Rev. Samuel Watson, of Memphis, who says: "The South needs a Spiritualist paper, and Memphis is the place for it to be published." We will issue a prospectus of Good Work ere long, and then await responses from friends who are interested with us. If other editors in our line of thought will mention our desires in their columns, we will take the notice most kindly. For the present, friends of Good Work will please address the female half of the prospective periodical publishers.

Address,
R. A. MOORE,
ALLIE LINDSAY LYNCH.
Memphis, Tenn.

One Hundred Per Cent. Better.

LOS ANGELES CAL.—Dr. J. S. Loucks, Worcester, Mass.—Dear Doctor: I have taken all of that package of medicine you sent me Nov. 10th, and I feel more than one hundred per cent. better than when I commenced taking it. Many thanks for the valuable relief rendered to me. Most sincerely yours,

IRELY BARROW.

GRANNILLE, N. Y.—Dr. J. S. Loucks, Worcester I send for a diagnosis for myself and daughter. Your remedies are the best I can obtain, and the course of treatment from you the past winter I thought had cured me, but I find I must renew my strength for the warm weather. Good angels keep you, Dr. Loucks, and may you be spared yet many years to the afflicted children of earth is the prayer of MRS. E. H. THOMPSON.

See ad in another column.

DON'T GIVE UP

The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

Ayer's Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo.

"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

"For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

Ayer's Sarsaparilla

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists. $1, six $5. Worth $5 a bottle.

—THE
Science of Immortality,
—A LECTURE BY
WILLIAM F. PECK.

The above lecture was delivered by our gifted correspondent and lecturer, Mr. W. F. Peck, at Cassadaga Lake Camp Meeting, August 11, 1888. Is able and thought-provoking; expressed in apt, clear and comprehensive manner characteristic of the author. Price ten cents. To be had at this office.

Studies in the Outlying Fields
—OF—
PSYCHIC SCIENCE,
BY HUDSON TUTTLE.

This work essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of man's spiritual being. The leading subjects treated are as follows:

Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and its results; What is the sensitive state? Mesmerism, hypnotism, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimidations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitives; Prayer, in the light of sensitiveness and thought transference; Immortality—What the future life must be, granting the preceding facts and conclusions; Mind cure; Christian science, metaphysics—their psychic and psychical relations; Personal experience and intelligence from the sphere of light.

It is printed on fine paper, handsomely bound, 252 pages. Sent, post paid, $1 25.

Orders promptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

Illuminated Buddhism
—OR—
TRUE NIRVANA.
PRICE, PAPER, FIFTY CENTS
For Sale at this Office.

Lights : and : Shadows
—OF—
SPIRITUALISM
By D. D. HOME.
"LIGHT MORE LIGHT."
Price $2.00—412 Pages.
FOR SALE BY THE WAY PUB. CO.

GLEANINGS FROM THE
PAGES OF HISTORY.

By the aid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this volume. Among the prose are: "Platform of principles and a general basis of the coming church;" "Statements of facts and a compend of evidence;" "Spiritual truths recorded in the Bible," and "Reasons for not being an orthodox church member." Of songs, with music, are: "Footsteps of Angels;" "Shining shore;" "We Shall meet Beyond the River;" "Home of the Soul."

50 Cents. For Sale at this Office.

LIFE AND LABOR
—IN THE—
SPIRIT WORLD,
By The Members of The Spirit Band of
MISS M. T. SHELHAMER.

A volume of 4 8 pages, neatly and substantially bound in cloth, $1.00; postage 10 cents. Full gilt $1.50; postage free.

A special edition has been issued which is embellished with eight illustrations representing scenes in spirit life.

For Sale at this Office.

LECTURES
—ON—
MEDIUMSHIP,
—BY—
PROFESSOR J. S. LOVELAND.

A course of Seven Lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also an additional lecture on the

PERPETUITY OF SPIRITUALISM.

(Price, Cloth, $1.00.

Large, clear print and neatly bound. An invaluable amount of spiritual information and exposition is contained therein; and it should not alone occupy a prominent place on library shelves, but be well read and digested. Send no stamps.

For Sale at this Office.

BEYOND;
A Record of Real Life
—In The—
Beautiful Country
—Over The—
River and Beyond
PRICE 50 CENTS.
For Sale by The Way Publishing Company.

ALCYONE.

This is a semi-monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price $1 00 a year. Sent free for two months to any one who will enclose 15 cents in stamps with address. Issued by the STAR PUB. CO., H. A. BUDDINGTON, Editor, 93 Sherman Street Springfield, Mass.

DIVINE SECRETS
—OR—
RULES FOR SOUL CULTURE,
As Applied to the
DEVELOPMENT OF MEDIUMS.
BY R. S. LILLIE.

PRICE 10 CENTS. For sale at this Office.
☞No postage stamps accepted for Books.

FOR SALE AT THE OFFICE
—OF—
THE BETTER WAY

FARADAY PAMPHLETS.

No. 1.—The Relation of the Spiritual to the Material Universe: The Law of Control. New edition, enlarged and revised, by M. Faraday. Price 15 cents; postage 1 cent.

No. 2—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage, 1 cent.

No. 3—The Development of the Spirit After Transition: The Origin of Religions, by M Faraday Price 15 cents; postage 1 cent.

No. 4—The Process of Mental Action; or How we Think, by M. Faraday. Price 15 cents; postage, 2 cents.

No. 5—Jesus Christ a Fiction, Founded upon the Life of Appollonius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M. Faraday. 208 pages. Price, boads, 75; paper, 50; postage 5 cents.

Rome, Not Bethelehem, the Birth-Place of Jesus. Extract from No. 5 Price 10 cents.

Who Wrote the New Testament. Extract from No. 5. Price 10 cents.

No. 6—Obsession or How evil Spirits Influence Mortals! by M. Faraday. pp. 23. Price 10 cents; postage, 1 cent.

No. 7—Progression; or How Spirits Advance in Spirit Life:—The Evolution of Man, by M Faraday. pp 35. Price 15 cents.

No. 8—Dissolution, or Physical Death, by M. Faraday. Price 5 cents; postage, 1 cent.

No. 9—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 1c.

BOWLES PAMPHLETS.

No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, including Later Papers. Carrie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents.

Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents.

No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Carrie E. S. Twing, Medium. pp. 142. Price 50 cents.

No. 3—Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, Medium. pp. 207. Paper 50 cents; cloth. 75 cents; postage 5 cts.

Ed S. Wheeler in Spirit Life—Materialisation; The True and False; Reincarnation and its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed S Wheeler since his entrance upon Spirit Life. pp. 52. Price 15 cents; postage, 2 cents.

Elsie Ainsle, a victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, scribe. pp. 108. Price 25 cents; postage, 2 cents.

The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christolatry, by Gerald Massey. This book is written to show the identity of Christianity with the Astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

Gerald Massey proves irresistably that Christianity is a borrowed cult from the ancient Egyptian religion. pp 240. Paper 50 cents; cloth 75 cents; postage 8 cents.

A Sprague's Experiences in the Spheres, 30c

THE BETTER WAY
MAY BE FOUND ON FILE AT
PARVINS SONS'
ADVERTISING AGENCY,
132, 134, 136 Vine Street.
Where Advertising Contracts May be Made.

THE ESTY FAMILY,
A Delightful Story
Just Published by
Mrs. SARAH E. HERVEY, Onset, Mass.

Neatly bound in cloth. Price $1 08 Remit by postal order or registered letter. Makes a good birthday or Christmas gift.

"This is a sweet story and shows how to make life a success by pleasant example.

The harmony, love, and mutual help of all the children of widow Esty are so unusual in life, that one in reading the book is reminded of the Arcadia of the Greeks, or of the happy Valley in Rasselas.

The book will help the struggling life of many a working girl, and lift to nobler purposes thousands of young men. It ought to have a wide circulation."—Alcyone.

For sale by the WAY PUBLISHING CO

WANTED—[illegible] size 28x18x18 inches, $35 retail. All sizes as low. New styles; new patterns; new lock; new factory. Not governed by Safe Pool. Every safe warranted. Rare chance. Permanent business. Our terms and catalogue will convince you Agents clear $200 to $500 per month. Write for exclusive territory.

Alpine Safe Co., Cincinnati, O.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.,
Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS - - - - - EDITOR

CINCINNATI - - - - AUGUST 2, 1890

At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States THE BETTER WAY will be sent Six Months for One Dollar.

THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters, containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to,
THE WAY PUBLISHING CO.,
Southwest Corner of Plum and McFarland Sts.,
CINCINNATI, O.

NOTICE TO SUBSCRIBERS.

Look at the tag on your paper; if your time has expired we request an early remittance for continuance. We pay cash for all work, hence it is necessary that you should respond promptly if you desire the paper to visit you weekly. We trust all readers will examine their tags and if $2.00 cannot be spared send us $1.00 when due.

"NO POLITICS IN RELIGION."

Under the above heading the *Banner of Light* introduces an editorial in which it endeavors to set itself right before its readers on the question of politics. It appears our contemporary has been criticised for utterances made recently concerning the present administration at Washington. In reply thereto it says:

"The difference between him and us is to be accounted for by the fact that he takes his stand within the lines of his own political party, which happens to be the one against which the current offense is specifically charged. Now it is no fault of ours, but rather of his party, that it so freely exposes itself to the serious accusations brought against it."

After criticising the Banner this correspondent is made to say the most partizan things himself which he expects the Banner to publish and thereby proves that "Bigotry in Politics" is an undeniable fact—himself giving the test what he was presumably trying to deny.

Another writer says the article was timely and that "a plot has been concocted to capture the government and turn it over to a lot of psalm-singing hypocrites."

The Banner closes by saying that its aim was simply to sound the alarm at the rapid encroachment of ecclesiastical bigotry on popular liberty and religious freedom.

And which means Sunday laws, incarcerations of mediums, a revival of the blue laws to punish magnetic healers, gagging the press, God in the constitution, licensing and taxing of preachers and property outside of orthodoxy, etc.

Whether Republican or Democrat, we agree with the Banner. The present administration happens to be Republican and is therefore the active party, doing all the good and damage necessary to keep in power. In the latter it coquetts with the church, or as the Banner says, "catering to religious bigotry in the hopes of thus increasing its numerical strength," and that "these hitherto free United States are really in danger of being ruled by a quasi religious oligarchy."

In condemning the party though, we do not include the true and worthy—the shining lights—of which the Republican party has many, and the Democrats comparatively few, but who therefore are *hors de combat* in doing much harm to the country at present. And condemning the actions of one party does not necessarily make one an advocate of the principles of its opponent. Nor does their approval make one an ally. Because a Republican believes in States' Rights does not necessarily make him a Democrat. The Republican Lieutenant-Governor of Kansas, for example, in a recent public speech at a political convention, said: "While I respect the mandates of the Supreme Court of the United States, I consider that I owe my first allegiance to the constitution and laws of my State." This is rather ancient doctrine, and like the religious spirit that pervades the party smacks somewhat of old-fogyism. What we need at present is a new impetus, live issues in politics and more tolerance and freedom instead of contraction or restriction. Spiritualists in politics are liberalists, not bigots or partizans, and we therefore cannot take sides with that which is in direct opposition to our belief—our knowledge. However, reform is not impossible with any party and we therefore will not condemn too hastily or harshly and await events, hoping the future will bring forth something of which we can all approve whatever the party's name.

Mr. Blaine's general proposition concerning a free trade is widely approved, and it is believed that he has suggested the policy which eventually will be adopted by the Republican party. It may not be done this year, but as it is the true American policy it can only be a matter of time when it will be fully worked out and accepted by the whole people.—Albany Express (Rep).

HOW TEMPERANCE MAKES HAPPY.

Many people think because they have made a determination to reform they are already reformed or ripe for heaven. A medium relates that after having brought the evil effects of intemperance to a friend's notice, and this friend not only acknowledging it, but momentarily avowed to reform, was so delighted at his avowal that he sprang up for joy, grasped the medium's hand and cried out: "We are the two best men in this town, are we not?"—It was a fair example of what we said in the opening sentence. The man, though still under the influence of liquor and not even yet having put himself to the test of resisting temptation, already believed himself one of the best men in a city of 60,000 inhabitants because he had momentarily taken a notion to reform. But another point in this case was that he included the medium as his equal—a man who was not only strictly temperate himself, but very spiritual minded in every other respect, and proves that love begets love. The medium in question had approached the inebriate very delicately in the first place; then touched upon his good qualifications to exhibit a contrast with the bad; and not until he had incited an ambition for purity did he reprove the inebriate for his intemperance. The whole was done in a spirit of brotherly sympathy and had its good effect. But had he treated him contemptuously, as many do who fear the evil themselves—not being too strong against the temptation—the result might have been quite different. The inebriate would probably have returned contempt (hatred) for contempt and taken an extra drink at the time to drown the emotions which rise in the soul when treated thus by a fellow mortal. The man in question however did not become "one of the best men in town" on the day he believed himself to be such; but there was a marked change in his behavior in a short time following, and like others who have been touched by Spiritualism, finally reformed altogether. Temperance is a beautiful virtue to possess, but it must be accompanied by charity for those who are unfortunate enough to lack it, otherwise it is like a graveyard monument—something to admire, but of no practical value. For what is a gift without exercising it? What is love without dispensing it? Happiness is only attained by making others happy; and there is no better way of attaining it than by trying to make others good; for goodness constitutes happiness.

TARIFF OR FREE TRADE.

Someone desires to know which of the two—tariff or free trade—is best for the country.

Neither. That is, not according to the wild and radical ideas that exist on both sides of the question at present.

The manufacturer of shoes wants protection on shoes, and the higher the tariff the better for him, but the worse for the consumer—at the same time he is willing that rice, sugar and other articles of food be put on the free list that he may purchase these articles at a low price.

The planter of rice wants protection on rice, and the higher the tariff the better for him, but the worse for the consumer—at the same time he is willing that shoes and clothing be put on the free list that he may purchase these articles at a low price.

We can almost judge a man's interests by feeling his pulse on the tariff question. Class legislation is certainly wrong, but it is difficult to avoid it entirely in dealing with this subject legislatively. Much might be modified and treated more impartially by "tariff reformers," while there are "freetraders" who cry at random and seldom analyze their demands.

Revenue is needed by the government, but it should be derived from the taxing of luxuries and such articles that will not pinch the poor; and if industries are to be protected, protect all alike and not exclude the farmer or planter in the same.

Some believe that free trade will increase the business interests of the country and make "shopping" more active; others that it will have a reverse effect because there will be less workmen employed in factories. The question is now which would be the greatest gain or which the greatest loss? Are there more people employed in factories than there are engaged in business? If the business facilities increase would not the factory workers have other employment and perhaps lighter or better? Factory workers cannot all, like owners, become millionaires; but as successful farmers or business men they can at least earn a home or create one. And besides that, we don't see why factory owners should not be satisfied with a normal profit as others have to be. Protection makes them millionaires for which the laboror and consumer pays. A ragged free trade as some of the thoughtless ranters would have it, would probably prove detrimental in other directions. A medium course should be desired, and as the Republican and Democratic parties are antipodal on this question, it behooves a new party to make the issue on a new and acceptable basis. Who will solve the problem?

If each man loved all men, then every individual would possess the world.—Schiller.

THE UNSEEN.

Concerning the hereafter, the materialist very logically argues that if there is anything in man that survives the death of the body, it would be extremely interesting to know what that is, what it resembles, and if anything at all, it should be consistent with the substances that we are familiar with; and furthermore, if such be the case, why have we no evidence of it—tangible, conscious and every-day evidence of it as we have of other facts that exist, though millions of miles away. Unknown worlds have been discovered; why not the abode of the dead if they still live in spirit or mind; and especially as such would be apt to seek us, and not like unseen planets, await their detection.

However logical though, the argument can be met. But the replies thereto have been so often repeated that they almost appear as platitudes to Spiritualists themselves, and every believer in our philosophy can now do the honors in this respect without our aid—something which not every Christian can do in behalf of his philosophy of the unseen—the spiritual.

Facts however, are the best arguments. To those who argue as the above, we will simply say "Seek and thou shalt find; knock and it shall be opened unto you." Proofs of a future life are no more wanting. They may be had in nearly every hamlet now. Mediums are everywhere. They constitute in the science of Spiritualism, what the telescope constitutes in the science of astronomy. Go, and be convinced; then try to argue in its favor, and see if you can do any better than we can. To see is to know, and there ends the debate.

THE BEHRING'S SEA TROUBLE,

Which is momentarily agitating Congress should not awaken any combative feelings in the minds or hearts of our citizens. It is a matter which can be arbitratively settled if both sides are determined to remain friendly and handle the question reasonably.

The trouble originally arose from the killing of seals in open sea by Canadian seal vessels which threatens to exterminate the animals, and is regarded as being opposed to the interests of all nations.

When Alaska was purchased it included the seal islands of Behring's sea, and nobody else has a right to kill seals in it—especially as that claim was never disputed to Russia, nor to the United States until recently.

In support of this, several Canadian sealing vessels have been seized, with threats to continue this policy.

Now, Great Britian, all of a sudden, denies our government the right of owning this part of the sea, and herself asserting the right to catch seals three miles from shore; and to this protests against our seizure of more of their vessels.

Such is the case with negotiations for a settlement. In the meantime a war between the two navies becomes a possibility because John Bull refuses to put a stop to the poaching and Uncle Sam threatens to capture every English vessel that is caught at it.

THE BOYCOTT,

Among the latest of these was a threat arising from certain quarters in the south to boycott northern trade should the Federal Election Bill become a law. We doubt whether this is earnestly meant. In fact we know the New South is very much like its yankee brother in regarding business as paramount to patriotism, and both merchant and shopper will continue to buy where the best bargains are to be had. But there is danger of boycotting colored hire and which would be worse for the colored people than robbing them of their suffrage; for the colored man is almost entirely dependent on the whites for bread, with no recourse for aid or redress except to emigrate or pillage, and the latter would end in his extermination. Such boycott was successfully practiced in '76, causing a turn in the election tide in favor of the Democrats. The idea was obtained from Eastern manufacturers who used their employees as voting cattle, prescribing the ticket to be voted under the threat of discharge. It is by no means republican, but there is as yet no law to prevent it in that form; and to propose one would meet with perhaps more opposition from Eastern than Southern states.

CHRISTIANITY AND SPIRITUALISM.

Christianity teaches to "overcome;" Spiritualism to unfold the spiritual. One admonishes to combat the material; the other to develop the spiritual—both virtually having the same object. Thus one medium will admonish to root out selfishnes; the other to develop love—both teaching the same fundamental principle. So, all moral doctrines, when analyzed, will be found to have the same tendency in the end. A little perspicuity is all that is necessary to see good in everything that is not absolutely wrong, wicked or evil so-called; i. e., selfish. Wherever the aim is good, the outcome will be good.

We would advise those who object to politics in a spiritual paper to read what we bring nevertheless, as it is a material foundation for a series of philosophical articles to follow. Political philosophy is as interesting as the spiritual, and in its higher aspects merges into the spiritual as one truth.

THINGS REVERSED.

A National Bureau of Justice is advocated by Mr. Aldrich of Alabama and for the endowment of which he stands ready to donate a generous sum. This in view of the many outrages committed by officers of the law on inoffensive citizens who lack the means necessary to defend themselves in the courts. A pretty pass we have come to when, instead of being protected by law, we have to seek protection from it. Next we will hear of it being necessary to form a vigilance committee to insure citizens protection against the lawlessness of law itself and its officers. A nice kind of justice that. Where is our republic?

NOTICE.

Persons leaving the city during the summer months can have THE BETTER WAY mailed to any address free of postage three months, by remitting Fifty Cents to this office.

Pure ignorance or innocence is excusable, but assinine stubbornness and willful blindness is intolerable and unendurable. With such, argument is out of place and breath wasted. Experience is the best teacher, and learning at a cost or sacrifice is what such need to be convinced of their errors. Let them alone.

"Honesty is the best policy." How can honesty be policy?—World's Advance Thought.

That means under circumstances, brother. Otherwise honesty is a principle—an effect of highmindedness.

In a too eager search after the mistakes and shortcomings of others we are very apt to overlook our own.

Is virtue a thing remote? I wish to be virtuous; and lo! virtue is at hand.—Confucius.

A man hates to see another do the same foolish thing that he is capable of doing.

PERSONALS AND LOCALS.

Mrs. Luther will open the season at the Union Society of Spiritualists in this city in September.

C.—Will change your heading so as not to offend, having refused a communication from that party to end the controversy.

The meetings of the Grand Rapids, Mich., Religio Philosophical Society have been discontinued until the first Sunday in September, when they will be resumed with Dr. U. D. Thomas as speaker. Miss Jennie B. Hagan is booked for October.

In next issue we will print an interesting address recently delivered by Mr. E. P. Brainerd.

Allie Lindsay Lynch has issued a prospectus for a new spiritual paper entitled the "Good Work." We wish our fair correspondent success in her undertaking and may she reap the reward she deserves through this Good Work for her past good work. The paper will be launched from Memphis, Tenn.

There are four flourishing Christian Science societies in Chicago that hold Sunday services. One has a church and the others meet in halls, both morning and evening.

THE BETTER WAY appears under a new and less elaborate style of heading than that which has hitherto graced its first page. It is a superior paper in every way, and is doing noble work in the good Cause.—Golden Gate.

Albert Morton says it is not on quantity but on quality that Spiritualists should organize—Exactly.

Mrs. Laura A. Carter, Cincinnati's favorite slate writing medium, is sojourning at Esculapia Springs, Ky., for the heated term.

At present there are in France four Spiritualist publications; in Spain six; in Belgium two; in Switzerland one; in Australia one; in Germany two; in Austria two; in Uraguay one; in Mexico one; in England five and in the United States fifteen.

The article on "Materialization in Midair" on 6th page is from Dr. W. Capps, a keen observer and accurate reporter of facts.

Someone wants to know if our editor has "pegged out," the reason why he has shut down on spiritual editorials. We hope not. A change of conditions is often very wholesome and leads to something higher and better—benefitting both the writer and the reader in the end.

Prof. J. M. Allen and wife have closed their six weeks' labors in Atlanta, Ga., and are now at work in Memphis, Tenn. Address 248 Second street, care Judge Buttenburg. General address, Liberal, Mo.

A man who has practiced medicine for forty years ought to know salt from sugar; read what he says.

Toledo, O., January 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen: I have been in the general practice of medicine for most forty years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times, and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure if they would take it according to directions.

Yours truly,
L. L. GORSUCH, M. D.,
Office, 215 Summit St.

We will give $100 for any case of Catarrh that cannot be cured with Hall's Catarrh Cure. Taken internally.
F. J. CHENEY & CO., Props., Toledo, O.
Sold by Druggists, 75 cents. Aug. 9

NEWS ITEMS.

Aluminum is the coming metal.

Idaho has 60,000 inhabitants and Wyoming 70,000.

John W. Watson, author of "Beautiful Snow," died on the 19th of July in Brooklyn, N. Y.

John G. Whittier is almost eighty-three years old, and declares he will write no more for publication.

Concerning the Federal Election law Murat Halstead says: "The policy Grant abandoned Harrison is not likely to execute."

The national encampment Grand Army of the Republic will be held in Boston Aug. 12 to 15. Low rates via the Pennsylvania lines.

A niece of Pope Leo has married Count Salvatore Salimei. The bride is a daughter of the Pope's sister. Her dowry was £2,400, to which the Pope contributed £1,600.

One of the pretty girls of California is Miss Grace McDonough, and she is none the less attractive to the young men because she inherits $3,000,000 from her mother.

A mass of pure, compact rock salt, said to contain 90,000,000 tons of the mineral, is located on an island 185 feet high, which rises from a sea marsh on the route from Brashear to New Iberia, up the River Teche, in Louisiana.

BLANCHESTER, OHIO, July 26.—Wm. Tettershall, unmarried, aged 23 years, a painter by trade, fell from a scaffold 150 feet high and broke his neck. After lying unconscious for three hours, he laughed and cried out, "I am not hurt," then suddenly expired.

Woodford Sanders, a Virginia artist, has been creating a stir in Natchez, Miss. by painting portraits of deceased persons whom he never saw. All that he needs is a verbal description from somebody. He stands in the same relation to an entranced portrait medium that a clairvoyant stands to an entranced test medium.

At the Indiana State Convention the republicans nominated a negro for the state legislature. There has been a widespread revolt among the colored brethren at the treatment extended by the Harrison administration. Some expected cabinet positions and others wanted to represent the government at foreign courts. They got nothing, hence the revolt. To meet this a colored school teacher was nominated for the house of representatives.

The biggest shoes ever built in Connecticut were constructed for Miss Fannie Mills, of Sandusky, O., recently, and exhibited in a show window of H. H. Porter's shoe store on Main street, in Ansonia. Miss Mills has a foot about as big as an asparagus mound. It takes a No. 27 shoe that is seventeen inches long and six and one-half inches across the ball. Her feet are not normal ones, but freaks. Fannie is said to be very comely in the face, but admiration for her good looks is crushed in the august presence of her feet.—Buffalo Commercial.

Judge Foster, of the United States District Court, ought to be removed if he will not resign. He sentenced a deaf and crippled old man who was a monomaniac to the penitentiary for five years, for publishing a letter which contained one word which was considered obscene, under the infamous Comstock law. That decision is an outrage upon justice and humanity. Then his attempt to have the editor of the Capital imprisoned for embezzlement shows that he is unworthy the name of a man.—Nickerson (Kan.) Argosy.

If our Republican President does not pardon Walter E. Reid, now imprisoned in the Detroit House of Correction virtually for the crime of mediumship, then every Republican Spiritualist in this nation, in the next Presidential election, should teach the party that placed him at the head of the Government a lesson that it will be apt to remember. No greater travesty of justice was ever perpetrated in this country than that of the narrow-minded judge who denied Reid the right to prove his innocence, in open court, of the charge upon which he was convicted.—Golden Gate.

Twenty-four inmates of the State prison, whose terms expire next month, appeared before the Visiting Committee of the Connecticut Prison Association at their meeting in the prison yesterday morning. Among them was one who had served time in many of the principal prisons in the country. When the question was asked by the Chairman as to what he intended to do, he rather evaded answering it; but finally being urged by the Warden to tell the truth in regard to his prospects, he said he had always been a pickpocket and a thief, and would follow that line in the future.

It is not generally known that Bismarck has an adopted son, now twenty years of age, and a Frenchman. It was one evening during the Franco-Prussian war that Bismarck entered his sleeping apartments, twenty-five miles from Paris, and was surprised to find a tiny baby boy curled up asleep on his pillow. The mother had left a note saying that her husband had been killed at Sedan, and despair and want had forced her to give up her child. Bismarck scratched his head over his doubtful prize of war, but finally accepted it and sent it by special nurse to Berlin, where he had it well cared for. He has given the boy education, and he is now a model man and devotedly attached to the Prince.

In Chicago, Ill., the magnific tures of two young disciples of "Ha Pete, the single-handed redskin er," were ruthlessly destroyed this ing by a policeman. The boys are Smith and Walter Hayes. The found the boys on the lake front out a lot of keys, and arrested them. the Armory 250 keys, an enormous knife, a pair of new patent leather and a bottle of chloroform were upon the persons of the boys. Smith lives in Indianapolis. Hayes Chicago lad. The boys were about start out west on an Indian killing stage robbing tour when they were rested. Smith was fined $10 for ing the bowie knife, and the amount for disorderly conduct. was assessed $20.

This is the best year the manufactur ers of what are known as ice machines have ever had, and the most of them so overstocked with work that they had to refuse orders. By the way made by these machines is the nearest being absolutely pure of any used. made of water condensed from which is poured in large galvanized These cans are set in a brine bath chilled far below freezing point by coils of pipe through which anhydrous ammonia gas is forced by powerful pumps. The water in the cans is congealed into by the same power, cold, that converts the water of a creek, lake or pond into frigid substance. There is a theory that water purifies itself in freezing, but it true to a very limited extent. No cold no matter how intense it may be, will purify water containing decayed or vegetable matter. The makers of machines claim that they can make at a cost of less than $1.25 a ton, but this is doubtless far too low. The time fast approaching whence ice-making machinery will be simplified and cheapened, and then it will come into general use. The great need in this spect at present is a safe machine, sonable in cost, which will be enough for use in residences.—New York World.

LITERARY.

Light for July contains an instructive array of articles pertaining to soul culture. Address Equity Publishing Co., West 14th street, New York.

Recollections of General Grant, with an account of the presentation of the portraits of Generals Grant, Sherman and Sheridan at the U. S. Military Academy, West Point. By George W. Childs. Philadelphia; Collins Printing House. To know who the author is, is sufficient to recommend this little book. It contains 104 pages, is full of interesting reminiscenses of this great general free from sectionalism; and is simply a compendium of facts.

Ed. S. Wheeler in Spirit Life. This is a vigorous pamphlet of 52 pages. Mr. Wheeler gives a vivid description of his entrance upon spirit life. He finds there the cause of his radicalism on earth. He says there is a great contest in the spirit world between the higher and lower spirits over the spread of Spiritualism on earth. He predicts a contest on earth between the believers in the Christian religion and those who reject it, a contest of wills and opinions. This is a book to awaken thought and give fresh courage to the reader who wishes to see the age advance. For sale at our office, price, 17 cents, postpaid.

What Man Is Made Of.

Dr. Lancaster, a London physician and surgeon, recently analyzed a man, and gave the results to his class in chemistry. The body operated upon weighed 154.4 pounds. The lecturer exhibited upon the platform 23.1 pounds of carbon, 2.2 pounds of lime, 22.3 ounces phosphorus and about one ounce each of sodium, iron, potassium, magnesium and silicon. Besides this solid residue, Dr. Lancaster estimated that there were 5,595 cubic feet of oxygen, weighing 121 pounds, 105,900 cubic feet of hydrogen, weighing 15.4 pounds, and 52 cubic feet of nitrogen in the man's body. All of these elements combined in the following: One hundred and twenty-one pounds of water. 16.5 pounds gelatine, 1.32 pounds fat, 8,8 pounds fibrin and albumen, and 7.7 pounds of phosphate of lime and other minerals.—Hall's Journal of Health.

Colors.

Everything is emblematical of some spiritual condition. Our language, our home, our clothes, etc., have a deep significance, and only those who see beneath the surface can read their true meaning. To those versed in spiritual symbology the state and progress of generations that have passed can be read in the prevailing fashions of each period. The colors we prefer reveal our degree of spirituality. The colors of the prevailing fashion, red and black, are very significant. Red, when allied with black, signifies lusts of the flesh, because Love (represented by red), conjoined with that which is dead, (black, the emblem of error, darkness, death), becomes perverted or corrupt. Red, when allied with blue and white, becomes the emblem of Divine Love, because love (red) conjoined with truth (blue) and purity (white) is immortal. The colors of the American flag are emblematical of universal fraternity and unity.—World's Advance Thought.

Correspondence.

Kimball, Mich.

David Pace, postmaster of the above place writes, that Kimball Grove witnessed a large assemblage on Sunday, the 13th ult., the preliminary meeting being at the residence of Sylvester Caswell, fronting the grove. Miss Nellie Baade delivered a grand lecture, which was attentively listened to and much praised by the audience. The meeting was a success in every particular.

Albany, N. Y.

The lectures before the Alliance still continue to attract large audiences, under the able administration of Mr John Wm. Fletcher.

Sunday evening there was a full hall—many from the neighboring churches, who listened with rapt attention to the lecture upon the "Birth into the higher life," which was followed by a test seance.

The hall will be closed during August, and Mr Fletcher will probably open in September again. The very best feeling prevails, and everything points to a season of successful work.

Pittsburgh, Pa.

Mrs. Francis T. Allen, Corresponding Secretary of the Pittsburgh Spiritual Society, writes that through the able management of Mrs. M. T. Allen their society was organized. The officers are: Mrs. Howland, President; Mrs. Graham, Vice-president. Mrs. Rogers, Recording Secretary. Miss Birdie Able, Treasurer; and Mrs. Able, lecturer.

Their meetings are held every Sunday evening with the usual program of spiritual meetings and are able to record attendance as good as those of the churches of the city. Their discussions are conservative, and this retains the harmony.

Rockford, Mich.

I venture to tresspass on your valuable space to let you know what we are doing here.

We have had Drs. S. A. and U. D. Thomas here who gave a fresh impetus to the cause of Spiritualism in this place, which has created an unusual degree of interest. The doctors are logical consistent and eloquent speakers, as well as genuine and sincere mediums, and are, therefore, eminently fitted to advance the cause. They have entered the spiritual field well equipped to combat mistaken theology, and the important methods employed by materialistic measures. They literally captured the batteries of the enemy and reversed their guns. May good angels attend them wherever they go. Yours Fraternally.

W. HICKS, M. D.

Chicago, Ill,

Notwithstanding the hot afternoon a large audience assembled at Fifth Avenue Hall to hear from the controls of Mrs. Hamilton Gill. The seed sown three Sundays ago is bearing fruit, as several skeptics present on that occasion have been induced to investigate Spiritualism. Many remarkable tests were given this afternoon, and all recognized.

One pleasing incident occurred this afternoon, where a poor old man presented Mrs. Gill with a little flower as a token of remembrance. At a former meeting he had received a description of his wife in spirit.

The attendance at Mrs. Gill's home circles, held on Thursday evenings at 2 Warren avenue also keeps up well.

Any old Cincinnati friends passing this way, who knew her as Mrs. B. F. Hamilton, will be heartily welcomed. She will speak and give tests at Fifth Avenue Hall, 116 Fifth avenue, as usual next Sunday afternoon at 3 p. m.

Verona, Me.

The eighth annual Camp Meeting of the Penobscot Spiritual Temple opens at Verona Park on August 17th and closing the 31st.

Our list of speakers and mediums are: Hon. Sidney Dean, Mrs. Mary Wentworth, Mrs. Kate R. Styles, Dr. H. P. Fairfield, Dr. H. B. Storer, Dr. A. H. Richardson, Miss Lucette Webster and Mrs. A. E. Barnes.

Good table board can be had at the public dining hall, by single meal, day or week. A refreshment saloon will be kept in connection with the dining hall, supplied with the usual stock generally kept in them.

Lodging can be obtained at the new boarding house and a limited number may be had at several of the cottages. Tenting lots will be free.

The Maine Central Railroad will issue round trip tickets at very low rates over their road to all who wish to attend the meetings.

Admission 10 cents; one week 50 cents; season tickets $1.

MRS. ELVIRA HEYWOOD, Buckport, Sec'y.

South Haven, Mich.

Mr. and Mrs. L. Wood writes, that active preparation for their expected camp meeting in Aug 1st are going on, and that they have "as fine a grove as God ever made." Moses Hull is expected to be present and much pleasure is manifested in consequence.

The Spiritualists of south-western Michigan will hold a ten-days' camp meeting on the public park, South Haven, Mich., August 8th to 18th. The speakers engaged are, Hon. L. V. Moulton, of Grand Rapids, Mich., Moses and Mattie E. Hull, of Chicago.; Mrs E. C. Woodruff, of South Haven. Others are expected.

Among the mediums who have signified their intention to be present are, Mrs. Levi Wood, of South Haven; Dr. Virginia Rowe, of Jackson, Mich., Mrs. W. Cook, both test mediums, and Mrs. E. Cutter, psycometrist and test medium; also the well-known medium, L. Pet Anderson Bove, of Chicago; Mrs. A. N. Wisner, of Benton Harbor, personal test medium.

Season tickets 50 cents, or 10 cents each day. Tenting privileges free.

MRS. R. A. SHEFFER, South Haven, Sec'y.

Brooklyn, N. Y.

Our regular services at Conservatory Hall being closed until September, we are compelled to depend upon the First Independent Club, which continues to meet each Friday evening, and the Conference meeting each Saturday evening, to which must be added the Sunday evening services in the parlors of Mrs. Blake, all of which are well attended, notwithstanding we are in the midst of the heated term. At our club meetings we devote most of our time to social entertainment, making each and every one welcome and adding what we can to their enjoyment.

At the Brooklyn Conference meeting last night Mr. John Jefferys' gave the opening address. Mr. Jeffery's having had the advantage of an early training as a Methodist minister, his ideas having outgrown his creed, by a close investigation of the truths of Spiritualism, he delighted his audience by giving them a number of incidents in his experience, showing that former friends, who, having passed the silent river of death, and who, according to his church creed, he supposed were enjoying the home of the blessed, were fooling away their time in trying to attract his attention at a spiritual seance, causing him to think and to further investigate the phenomena of Spiritualism, resulting, as does all such earnest and honest investigations, in his dropping the church creed for the more soul satisfying truths given us by our spirit friends. Mr. Jefferys was followed by remarks from Mrs Ruggles, Mr. Cushing, Colonel Graham, Mrs. Smith and others, the audience all feeling that it was good to have been present.

The chairman, Mr Samuel B Bogart, is an earnest, honest worker, who has devoted much time and attention to building up a genuine; harmonious spiritual meeting, for which he deserves and receives the thanks of many who have the good of the cause at heart.

At Mrs. Blake's parlors the evening is devoted principally to the phenomena. Mrs. Blake giving tests of the presence of the spirit friends of those persons comprising the audience. Almost every test being recognized.

DOCTOR.

Onset, Mass.

There are many mediums on the ground at present. Mrs. R. Collins, healer, is at corner Union and Highland avenue; Mrs. E. Stratton, writing medium, on Onset Place; Mrs. Parmenta, business medium, from Lowell; M. George, natural seer, Onset cottage, Union street, Mrs D. L. Wetmore, at Robbins Nest; Mrs Webb astrologer Pleasant street. Madame Dill, magnetic baths, Bullock's Cottage; Mrs. C. Crocket, magnetic baths, Prospect avenue; Carrie E. S. Twing, writing medium, S. Boulevard, Dr. J. V. Mansfield, Pratt Cottage, Pleasant street, Dr. J. Stansbury, West Central avenue; Dr. Bland, of Washington, Pleasant street; J. R. Colby, slate writer, is here. Brother Colby of the Banner of Light is stopping at Hotel Onset for a week. Mrs. Maggie Fulsom Butler, of Boston, is a guest at the Glen Cove House. Dr. J. Rhodes Buchanan was with us Sunday. Mr. H. Eddy is in Hall's block, Prof. J. C. Bassford, astrologer, is on Onset Ave.

Next Saturday and Sunday the Hon. A. B. Richmond will lecture from this platform. Mr. Richmond is the greatest criminal lawyer in the country. He traveled with Herman, prestedigitateur to expose Spiritualism, and became converted instead. Moral, etc.

Mr. George W. Howes, engineer on the Brooklyn Elevated Railroad, and formerly employed on the Ninth Avenue New York Elevated, who, with his wife, is spending his vacation with his mother, Mrs. Ethelinda D. Stanton, tells us the New York elevated roads carry daily about six hundred thousand passengers on the four lines, and the two Brooklyn roads carry one hundred and fifty thousand more. The Brooklyn bridge carries from four to five hundred thousand daily. Counting the total and adding the great travel on the different ferry boats and street cars, one can get some idea of the vast amount of people doing business in New York and living in the vicinity.

Frank L. Oviatt and brother, Secretary of Kansas City Spiritual Association, made a flying visit to Onset last week.

Mr. Edgar W. Emerson, the well-known and favorite platform and test medium, is again with us, and we are all glad to greet him.

A gentleman visiting Onset for the first time and seeing the numerous signs at the street corners, which read "private property, dangerous passing," remarked that he would like Onset, but had not taken a long breath since he arrived, as the signs posted at short intervals made him feel as if in continual danger of some unseen calamity.

AUGUSTA F. TRIPP.

Mount Pleasant Park.

Matters are progressing finely at this camp, and from all that can be learned there is every prospect of a large attendance at the forthcoming meeting.

Sunday, the 20th, found over thirty persons at the tent of Dr. Phillips for a conference. Meeting opened by singing with Mrs. Frankie Cole at the organ. Dr Baldwin made a twenty minutes' speech on the following topic: "Will the coming man be religious." He was followed by Prof. A. B. Severance in a few well chosen and practical remarks. Mrs. Libbie Harding also added to the interest of the meeting, after which Mrs. Dunmore, under the influence of her guides, gave several positive tests of spirit presence, giving names to perfect strangers. This lady is a newly developed medium and bids fair to become an excellent instrument in the hands of spirit forces in spreading the light of the new dispensation.

Among the new arrivals are Dr. Munson and son, Abbie Cornell, C. R. Saxton and family, Mr. Grant, Hiram Eddy, Mr. Harriman and wife, Mrs. Facey, Mrs. George Davis, Mrs. S. J. Gill, J. H. Randall, Mr. Gurley and wife and R. M. Bartholmes, of Denver, a trance speaker and test medium. This lady comes highly recommended and will remain through the season. Mr. Gurley is over eighty years of age, but has lost none of his interest in Spiritualism and in the success of Mt. Pleasant Park.

The boarding house under the supervision of Dr. Munson is now open and all can be accommodated. The new bazar is ready for business, having been thoroughly renovated, while the Flemming and Parker cottages have been fitted up for lodgers and with rooms to rent.

Moses Hull surprised his old friends by putting in an appearance while on his way home from North McGregor. He is looking hale and hearty, and his California trip evidently agreed with him.

Dr. McAlister, of Chicago, who is teaching a class in spiritual science in the neighboring city of Lyons, was a caller at the camp yesterday. He reports of having good success in his labors.

Mr Peters and wife, of Chicago, who are old-time Spiritualists, have rooms at the Windsor and will take in the camp as circumstances and health will permit.

JIM.

Vicksburg, Mich.

The Vicksburg Spiritualist Association will open their seventh annual Camp Meeting at Frazier's Grove, August 8th, lasting three weeks and four Sundays.

Good speakers to extol the spiritual philosophy. Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Mrs. A. M. Glading, Frank C. Algerton, Mrs. D. F. Smith, D. M. King, speakers; and the latter chairman during the entire meeting.

Good music and order will prevail. A dining hall in connection will be bountifully supplied with good things to refresh the inner man; also a grocery to supply the campers with the necessaries.

We cordially extend an invitation to old patrons, and will give new ones a welcome.

Those who have never visited this beautiful grove will be delighted with the stately trees, extending their branches out in a friendly recognition to each other that mortals might learn lessons therefrom.

MRS. EMILY P. DEMING, Sec'y.

The Vicksburg Spiritual Religious Association will hold their seventh annual camp meeting in Frazier's Grove, opening August 7th and closing September 1, 1890.

Frazier's Grove," situated one-half mile from Vicksburg, on the G. R. & I Railroad. Carriages running to the grounds from the village and union depot, day and evening. There is plenty of good pure well water on the grounds, fine camping locations, commodious buildings for entertainments, seances etc., ample hotel accommodations at reasonable rates, both at grove and town; fine boating and fishing at Sunset Lake. The Grand Trunk Railroad crosses the G. R. & I Railroad at this place. Parties desiring to rent tents and bedding should apply early in the season. Tents 7x9, per week, $2; 10x12, per week, $3, all with floors and in good shape. All orders addressed to Mrs. Emily P. Deming, Secretary. Daily admission 10 cents; season tickets, $1.

Among the mediums and speakers are. Mrs. Cora L. V. Richmond, Mrs. D. F. Smith, Mrs. Lena Bible, Mrs. A. M. Glading, Mrs. King, Prof. D. M. King and Hon. L. V. Moulton; also Mrs. E. F. Winch, Grand Rapids, Mich., Mrs. E. L. Hanson, Mrs. S. D. Gage, Mrs. Hinkley, Chicago; Miss Seely, Michigan City, Ind.; F. M. Foster, Grand Rapids, Mich., formerly of Chicago, and others. Respectfully,

W. S. WANDELL, Pres't.

Northport, Me.

The Temple Heights Spiritual Corporation will hold its eighth annual session at Temple Heights, Northport, Me., Commencing August 10th, and closing August 24, 1890.

Temple Heights is in the town of Northport, and lies midway between the Methodist camp grounds and Saturday Cove, six miles from Belfast, on Penobscot Bay; it has a sea front of 100 rods, and the cool, bracing sea breezes make it a delightful retreat from the oppressive heat, and a very desirable resort for those in ill health; the county road runs directly through the grounds, making it easy of access from all the surrounding country; the grounds are owned, free of all debt, by the corporation; a commodious wharf is also owned and controled by the association. Several cottages have been built this year, making a large number of fine cottages owned by members of the society.

The grounds have been enclosed with a wire fence this season. An admission fee of 10cts. will be charged each day. Season tickets 50 cents.

The speakers and mediums are: Dr. H. B. Storer, of Boston; Mrs. Juliette Yeaw, of Leominster, Mass.; J. Frank Baxter, of Chelsea; A. E. Tisdale, the blind medium; Mrs. Abbie Morse, of Searsmont, Me. Many other mediums, both public and private, will be present, and ample opportunity will be given for investigation.

Entertainments will be given during the meetings, which will be announced from the rostrum.

Mrs. E. S. Clark, of Belfast, will have charge of the boarding house, and will furnish meals at reasonable prices.

Lodgings will be furnished at many of the cottages.

Mr. John J. Shaw, Saturday Cove, will furnish board and lodgings, and run a free carriage to and from the grounds for all boarders.

The Maine Central Railroad will issue half rate return tickets from all stations on their line to Belfast, from August 7th to August 30th, inclusive. At Belfast Mr. A. J. Harriman will meet all trains, and carrying passengers to the grounds, passengers 50 cents, trunks 25 cents.

Parties from Boston and vicinity should take the Boston and Bangor steamers, leaving Boston at 5 p. m. daily excepting Sundays from Foster's wharf. Ask for excursion ticket to Northport and return, price of ticket $5.30. At Northport carriages can be taken for the grounds.

The steamer "Rockland" will leave Bangor daily Sunday excepted at 6 a. m., reaching Temple Heights at 10:15 a. m., leave Rockland at 12:30 p. m., reaching Temple Heights at about 2:15.

Services will commence at 10:30 a. m. and 2 p. m.

Conference and Fact meetings will be held daily.

H. C. BERRY, Pres't, Portland, Me.

J. V. TUCKER, Sec'y and Treasurer, Upper Stillwater, Me.

Lookout Mountain, Tenn.

A drenching rain of two days' duration has revived parched old Lookout, and there is a frog concert going on as I sit at my desk this evening to pen a few lines concerning camp matters.

Sunday, 20th, Mrs. Richmond, Mrs. Glading and Rev. Samuel Watson carried the three services in a manner calculated to command respect and admiration from a critical public.

Tuesday evening Mrs. Richmond and Mrs. Gladding answered questions in turn, with poems by Mrs. Richmond at close of same. Fine character readings by Mrs. Glading met with truthful recognition. The music rendered by Mr. Cook, Mrs. Ross and Miss Bertrand was quite in keeping with the order of thought expressed by the guides of the two ladies mentioned. It was an evening long to be remembered by those fortunately present.

Wednesday evening Mrs. Richmond occupied the platform. Answers to questions followed by a fine address, made a highly instructive and acceptable service. The weekly dance is taking place to-night, which seems to be participated in by most of the campers. To-morrow evening Mrs. Glading will hold a circle in the pavilion. Saturday evening service in memery of the late "Mother" Talbert.

The Southern Association of Spiritualists have held morning and afternoon services today. A. C. Ladd delivered an interesting address, and ardently as ever urged the need of missionary work in the Southern field.

I have been having some grand slate writing seances with Mrs. Seery. My last sitting with her, gave me a slate on which were finely produced the face of my father, two of my guides and three Indians. The remaining surface of the slate was covered with messages written in red and white. The slates were mine, were cleansed by me and marked on the frames with my name in full. The room was light, the slates on top of the table and my hands on the slates all of the time; no pencil being used. Time consumed about a half hour. I shall have this treasure photographed.

Mrs. Mott-Knight has given great satisfaction in slate writing. There is a constant demand for her services.

Mrs. Wood, of Memphis, Tenn., has made friends and a success here. She gives many sittings to investigators. She is clairvoyant and prophetic; also a fine business medium.

Mrs. Nellie Ulrich, of Nashville, Tenn., finds her mediumship in steady demand, while Mrs. Clanney and other co-workers also fare likewise.

There has been a good sale of lots and an encouraging demand for stock. Lookout Mountain Camp-meeting is going up higher in the scale of prosperity. There is a large attendance on the part of Spiritualists this year. Changes are taking place of course; old faces will be missed, but that is to be expected in the course of human events.

Dr. Armington and friend left amid the loudly expressed regrets of all here. His mediumship made a profound impression here and opened many eyes to a realization of the beauties and facts of immortality.

I know your space is too valuable to fill it with a long list of arrivals, so will omit.

THE BETTER WAY is highly spoken of by our people. GEORGIA DAVENPORT FULLER.

Cassadaga, N. Y.

While the busy crowd, the vain, the wealthy
And the proud in folly's maze advance.

While cyclones, storms and disease scatter death and sorrow, here we have peace, quietness, health and the music of the birds. Lilly Dale Station and postoffice is in the town of Pomphret, adjoining the town of Chautauqua, in which Bishop Vincent's Summer Salvation resort is. The chief difference between this place and his is here—there is no make-believe, no police, saloon or other fashionable appointments requiring large expense. The gate fees at Chautauqua for August are 40 cents per day; here only 15 cents. Sunday at Chautauqua the gates are locked, a large number of police prevent any one from going out or coming in. No boats are suffered to land. Nowhere, not even in Scotland, is the Puritan Sabbath as strictly kept. Here Sunday is a day of joy, thousands come and go as free as the birds.

The Erie railroad runs cheap excursion trains on five successive Sundays, commencing July 27th, from Oil City, Meadville, Corry, and also from Bradford and intermediate points, we hope also from Buffalo. The Lake Shore sells round trip tickets good on all days until October 31, for $2.15. One can get fresh vegetables, fruits, milk, cream, everything needful, cheaper than any place I ever lived in. Good houses can be rented for from $75 to $100 per annum. Cheaper cottages can be had down to $30. Some carry tents and camp out in the woods. It is on the Dunkirk and Allegheny Valley railroad, ten miles south of Fredonia, about twenty miles north of Jamestown. G. F. LEWIS.

Cassadaga is at her best. I think the silvery waters of the lake never sparkled so invitingly. The row boats are gliding here and there, filled, with fishermen and women, in pursuit of the finny inhabitants—or else after water lilies, whose beautiful, pure faces are lifted up above the waves, taking their last baptism of sunshine, ere they shall be gathered by greedy hands to deck the rostrum or parlors, or some fair bosom, to droop and pass on, their mission fulfilled.

The hammers and saws of the carpenters are heard in every direction, putting the finishing touches to the many cottages.

The grounds are teeming with life—familiar faces greeting each other, hand shaking, words of welcome are the order of the day.

President Gaston arrived on the grounds on Tuesday 22d, and took possession of his new cottage.

Hon. Sidney Dean and Jennie B. Hagan arrived the 23d.

Our old friends, C. H. Gregory and wife, again have charge of the hotel, and their genial manners make every guest feel at home.

Among the mediums on the ground we see Pierre L. O. Keeler and W. H. Mansfield, slate writers; Mrs. M. A. Keeler, sealed envelope and letter medium; Dr. J. M. Temple, clairvoyant, trance and test; Mrs. Effie Moss, of New York, materializing medium; Mrs. Leslie, Platform test, and others.

The 25th was the formal opening of the camp meeting, with an increased attendance of about 25 per cent. over last year.

At 2 o'clock a very good audience gathered in the auditorium and our worthy chairman of last year, Prof. H. D. Barrett occupied his accustomed place.

After preliminary exercises of music and invocation, etc., Miss Jennie B. Hagan took the rostrum and delivered an interesting address.

Your correspondent had the pleasure of an introduction to the Cincinnati ladies; Mrs. Ruffin, Wright, Stowell and Dunklee, whom we believe are located at Melrose cottage.

H. F. Bemis, U. P. reporter and Mayor of Meadville, is on the grounds.

Among other arrivals are C. L. Stevens and wife, of Pittsburgh.

Sales of season tickets the first day numbered 130 against 54 the same time last year.

At 2 o'clock the Hon. Sidney Dean opened the exercises and delivered a fine address.

This afternoon about 1 o'clock the spirit of one of the cottagers, Mrs. Emeline Whiting, took its flight from its earthly tenement to the one prepared for it in the spheres. Services were held here, just at the setting of the sun, conducted by Jennie B. Hagan and Walter Howell, after which her brother, E. W. Bond, started with the remains to the old home in Willoughby, Ohio, where further services will be held by our old friend, A. B. French, ere all that was mortal will be put out of sight. Blessed resurrection. MYRA F. PAINE.

Meetings in Brooklyn, N. Y.

The First Independent Club of Brooklyn meets at Bradbury Hall, No. 290 Fulton street, every Friday evening at eight o'clock. A cordial invitation is extended to all mediums visiting our city and the public generally. Seats free. DANIEL COONS, Vice-Pres.

The Brooklyn Progressive Conference meets at Everett Assembly rooms, corner of Bridge and Willoughby streets, every Saturday evening at eight o'clock. Seats free and the public cordially invited.

SAMUEL B. BOGERT, Pres.

Mrs. Jennie C. Blake holds meetings at her parlors, No. 284 Franklin Avenue, every Sunday evening at eight o'clock. Good speakers in attendance, and the public cordially invited.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7:30 o'clock. Good speakers and mediums always present.

PORTER E. FIELD, Sec.

Obituary.

Passed to spirit life on the 7th of June, Robert C. Patterson, of Chattahoochee Co., Georgia, aged seventy-seven years.

Brother Patterson was for the most part of his life a staunch Methodist, and always a devout and good man.

About twelve years ago he became a Spiritualist. Among the investigations that led him to this was the study of Robert Dale Owen's works. When he became thoroughly convinced of the truth of Spiritualism he dissolved his connection with the church.

Last October he had a seance with Mrs. Thomas, of Atlanta, who predicted, in a symbolic way, his death within one year. He immediately committed the paper, in writing, the substance of his prediction, in which she went so far as to describe the physician attending him, the nature of the disease, etc., and added his own comment as follows:

"I have given the substance of what the medium said, and it now remains to be known in the future whether or not it would prove to be so, and I write this as a test of the prophesy to myself and others; if I pass over safely it will be a test to those I leave behind, pro or con. My mind is clear and serene this morning, and I write this free from dread of the result. I am in the hands of God. I have as far as mortal can do committed myself and all I hold dear into his care and keeping. I feel that I know all will be right and for the best. My faith and knowledge of Spiritualism is unwavering."

At request of the family of the deceased I send you the above for publication.

I think the Lookout Mountain Association, of which he was a member, should pronounce a funeral for him. Respectfully,

E. T. RAIFORD.

A fact that all men with gray and many shaded whiskers should know, that Buckingham's Dye always colors an even brown or black at will.

Ha! ha! cried Officer Mulhollan exultingly, rushing upon four unsuspecting tramps who were bathing their tired limbs in a park pond. Begorras, Oi've got yez fellys at lasht, in shwimmin' on Sunday. Kim on wid yez!

My good man said one of the tramps, have you no respect for the Church, that you act so?

The Church! Fwhat's thot to do wid the loikes of yez?

A great deal, replied the tramp, piously folding his hands. This is a baptism, and the minister has just stepped up to the nearest farm house to borrow a prayer-book.—Lawrence American.

The First Society of Spiritualists

—OF—

Delphos, Kansas,

—Will hold their—

Eleventh Annual CAMP MEETING

At DELPHOS, KANSAS, commencing August 9th and continuing 17 days. The society has made arrangements whereby reduced rates of one and one-third fare for round trip can be procured over the following railroads, in this state only: A T & S. Fe, C R I & P, Mo. P., U. P. and M. K. T. Parties purchasing tickets should ask the agent for a return certificate, which, after having been signed by the Secretary of the society, entitles the holder to a rebate of one-third fare upon presentation at the office where ticket was first purchased. To secure these rates parties must comply with the rules of the company. The Secretary will cheerfully give all desired information upon application to him.

Parties attending are requested to bring their own bedding. Tents can be secured upon application to the secretary.

Plenty of straw will be furnished free to campers for bedding purposes. Feed for teams will be furnished upon the ground at reasonable rates. A restaurant and boarding house will be located on the grounds, where those desiring board can obtain the same at reasonable rates.

The society has secured the services of Mrs. E. P. Brown, of Portland, Oregon. Mrs. Brown is a test and independent slate writing medium. The Rev. James De Buchanne, of Bonne Terre, Mo., has been secured, and will be a prominent speaker. R. A. Dague, of Phillipsburg, Kansas, has promised to deliver a series of lectures.

The Society has a beautiful grove with good accommodations, and a cordial welcome is extended to all. The railroad facilities are such that none need stay away. Come everybody and enjoy a season of recreation and rest, and feel that you are in harmony with the progressive spirit of the age.

I. N. RICHARDSON, Secretary. A. D. BALLOU, M. D., President.

THE ODELL
$TYPE WRITER.$

$20 will buy the ODELL TYPE WRITER and CHECK PERFORATOR, with 78 Characters, and $15 for the SINGLE CASE ODELL, warranted to do better work than any machine made.

It combines Simplicity and Durability, Speed, Ease of Operation, wears longer without cost of repairs than other machines. Has no ink ribbon to bother the operator. It is Neat, Substantial, nickel-plated, perfect and adapted to all kinds of type writing. Like a printing press, it produces clean, legible manuscripts. Two to ten copies can be made at one writing. Any intelligent person can become a good operator in two days. We offer $1000 to any operator who can equal the work of the DOUBLE CASE ODELL. Reliable Agents and Salesmen wanted. Special inducements to Dealers.

For pamphlet giving indorsements, &c. address

ODELL TYPE WRITER CO.,
Rookery Bldg., CHICAGO, ILL.

A LIBERAL OFFER
By a Reliable
Clairvoyant and Magnetic Healer

Send four 2-cent stamps, lock of hair, name age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass.

J. W. DE HOOG,
Magnetic Healer,
21 E. Tenth St., Covington, Ky.,

Will give Treatment on Monday and Friday Evenings from 7 to 9 o'clock.

PROF. J. D. LYON,
BUSINESS AND TEST MEDIUM.
SITTINGS DAILY.
188 Richmond Street, Cincinnati.

Letters by mail, photographs, or lock of hair successfully diagnosed. Circles Sunday at 2¼ and 7¼ p m. Forty years' experience.

MRS. S. SEERY,
Trumpet Medium
31 Hydraulic St., DAYTON, O.

Sittings daily from 9 o'clock until 4 to Business and Social Information. Evening seances by arrangement, either at her residence or that of patrons.

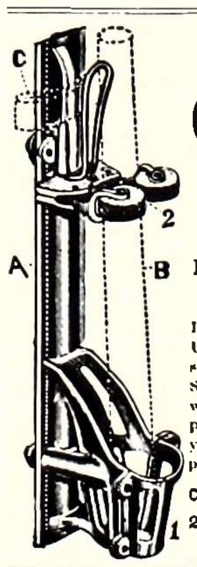
A Golden Opportunity.

Send two 2 cent stamps with lock of hair, age and sex, with full name, and your disease will be correctly diagnosed by psychometric power. Treatment by the month, with medicine.

DR. J. E. WILLIAMS, Riverside, Cal.
Box 825.

PSYCHOMETRY

Consult with PROF. A. B. SEVERANCE in all matters pertaining to pratical life, and your spirit friends. Send lock, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street. Milwaukee. Wis.



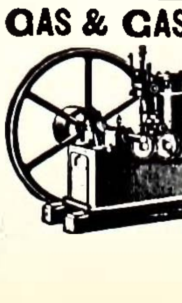
A NEW DEVISE.
—THE—
Christian
WHIPSOCKET
—AND—
Rein Holder.

Agents Wanted

In Every County in the United States. A quick seller and a large profit. Send us $1.00 and get one with circular by mail, post paid. It is the best you have seen for the purpose. Address The

Christ'anW. & R H Co
234 W Third St.,
Cincinnati, O.

VAN DUZEN
GAS & GASOLINE ENGINE



OPERATED with COAL and OTHER MANUFACTURED GASES AND GASOLINE.
RELIABLE AND ECONOMICAL.
Fully Warranted
VAN DUZEN
Gas & Gasoline Engine Co
38 E. 2d St., Cincinnati, O.

MRS. ELEANOR MARTIN,
TEST MEDIUM,
Famous In Sealed Letters,
PRICE, $2.00; Satisfaction Guaranteed.
73 LANE AVE., COLUMBUS, O.

A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address,

J. C. BATDORF,
President of the Magnetic Institute,
GRAND RAPIDS, MICHIGAN.

AN ASTONISHING OFFER.

Send three 2-cent stamps, lock of hair, age, name, sex, one leading sympton, and your disease will be diagnosed free by spirit power.

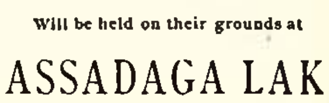
DR. A. B. DOBSON,
Maquoketa, Iowa.

FREE!!! FREE!!! FREE!!!

All sufferers, whatever their troubles may be, and especially the so-called incurables of medical practitioners, are invited to send leading symptoms with date of birth and five cents in postage stamps for one FREE absent treatment, terms of instruction in Christian Mental Science, &c., to Dr. W. W. Edwards, Valdosta, Ga., who gives successful absent treatments.

MRS. LILLIE'S GREAT BOOK.
Two Chapters
—FROM—
THE BOOK OF MY LIFE,
WITH POEMS,
BY MRS. R. SHEPARD LILLIE.

This book contains the experiences of the author as a medium, including a selection of her poems,—about eighty in number—varied in style and subject, and replete with inspirational truths. Price only $1.25; postage free. TO BE HAD AT THIS OFFICE.



THOUSANDS TESTIFY THAT MY
MELTED
PEBBLE SPECTACLES
Restore Lost Vision.

The Spectacles that I send are large eyes mounted in a FINE STEEL FRAME.

Sent by mail in a nice wooden box—Loss or Breakage at my risk.

State age and how long you have worn glasses; or send stamp for full directions how to be fitted by my New Method of Clairvoyant Sight. Price of spectacles $1.10. Address B. F. POOLE, Clinton, Iowa.

The Eleventh Annual Meeting
—Of The—
Cassadaga Lake Free Association

Will be held on their grounds at

CASSADAGA LAKE,

CHAUTAUQUA CO., N. Y.,

FROM JULY 25 TO AUGUST 31.

Programme for 1890.

Friday, July 25th, Jennie B. Hagan, South Framingham, Mass.
Saturday, July 26th, Hon. Sidney Dean, Warren, R. I.
Sunday, July 27th, Miss Jennie B. Hagan and Hon. Sidney Dean.
Monday, July 28th, Conference.
Tuesday, July 29th, Lyman C. Howe, Fredonia, N. Y.
Wednesday, July 30th, Hon. Sidney Dean.
Thursday, July 31st, Lyman C. Howe.
Friday, August 1st, Willard J. Hull, Buffalo, New York.
Saturday, August 2nd, Hon. Sidney Dean.
Sunday, August 3rd, Lyman C. Howe and Walter Howell, London, England.
Monday, August 4th, Conference.
Tuesday, August 5th, Mrs. F. O. Hyzer, Ravenna, Ohio.
Wednesday, 6th, J. Frank Baxter, Chelsea, Mass.
Thursday, 7th, Mrs. R. S. Lillie, Melrose, Mass.
Friday, 8th, J. F. Baxter.
Saturday, 9th, Mrs. F O. Hyzer and W. J. Colville, Boston Mass.
Sunday, 10th, Mrs. R. S. Lillie and J. Frank Baxter.
Monday, 11th, Conference.
Tuesday, 12th, W. J. Colville.
Wednesday, 13th, Miss Jennie B. Hagan.
Thursday, 14th, Walter Howell.
Friday, 15th, Temperance Day.
Saturday, 16th, Willard J. Hull and Jennie Leys, West Medford, Mass.
Sunday, 17th, Mrs. Cora L. V. Richmond, Rogers Park, Ill., and W. J. Colville.
Monday, 18th, Conference.
Tuesday, 19th, W. C. Warner, Yorkshire, New York.
Wednesday, 20th, Rev. H. Frank, Jamestown, N. Y.
Thursday, 21st, Mrs. Cora L. V. Richmond.
Friday, 22nd, W. J. Colville.
Saturday, 23rd, W. C. Warner and Jennie Leys.
Sunday, 24th, Mrs. Cora L. V. Richmond and Hon. A. B. Richmond, Meadville, Penn.
Monday, 25th, Conference.
Tuesday, 26th, Mrs. Cora L. V. Richmond.
Wednesday, 27th, Hon. A. B. Richmond.
Thursday, 28th, Mrs. R. S. Lillie.
Friday, 29th, Walter Howell.
Saturday, 30th, Mrs. Elizabeth L. Watson, Santa Clara, Cal.
Sunday, 31st, Mrs. R. S. Lillie and Mrs. E. L. Watson.

The Cassadaga Lake Camp Meeting Ground is eight miles from Lake Erie, and 700 feet above it. Situated midway between New York and Chicago, it is convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea.

The Grand Hotel will be open from July 20 to Sept. 1., and, as last year, under the efficient management of C. H. Gregory.

The prices for board, with rooms, are $1 00 to $1.50 per day, according to room. Transient meals, 50 cents; lodging, 50 cents.

Campers and regular occupants of tents and cottages can get their meals at the hotel, by the week, at 25 cents each.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates, 10 cents per day.

Edgar W. Emerson will occupy the platform after each lecture from August 23rd until the close of the meeting.

P. L. O. A. Keeler and W. A. Mansfield, slate-writing mediums, will be on the ground during the entire meeting.

J. Frank Baxter will give tests at the close of each one of his lectures.

The Northwestern Orchestra of Meadville, Penn., has been engaged for the season. The orchestra will give daily concerts and play for the dancing parties.

Mr. J. T. Lillie, vocalist, of Boston, Mass., will be with us during the entire meeting.

Campers will register their names at the Secretary's office, in order that telegrams, etc., or inquiring friends, may be directed to them. No peddling of any kind allowed. Daily papers on the grounds. Telegraph office on grounds. Baggage carried from the railroad to any part of the grounds at a charge of 15 cents for trunks and 10 cents for valises. Hack lines will convey passengers to and from the trains to any hotel or private house in the vicinity. Three steamers make regular trips on the lake.

All mail and express matter intended for the camp should be addressed to Lily Dale, Chautauqua Co., N. Y.

A. GASTON, PRESIDENT, Meadville, Pa.
T. J. SKIDMORE, TREASURER, L. Dale, N. Y.
A. E. GASTON, SECRETARY, Meadville, Pa.

Ladies' Department.

Written for The Better Way.

Are There Flowers in Heaven?

BY LILLIAN M. HUNTER.

Flowers bloom and as sweetly smell,
Birds are singing, but never quell
The quieting joy that swells my heart,
To know our love will never depart.

Sweet incense rising from every flower,
And sweetly smells each heavenly bower,
Dear birds are singing their lays of love
There in our heavenly home above.

Oh, how thankful ought we be,
That flowers tell of purity;
That birds are singing over there,
Telling of love so sweet and fair.

SPIRITS.

When Harriet Hosmer, the sculptor, visited her native country a few years ago, I had an interview with her, during which our conversation happened to turn upon dreams and visions. "I had some experience in that way," said she. "Let me tell you a singlar circumstance that happened to me in Rome. An Italian girl, named Rosa, was in my employ for a long time, but was finally obliged to return to her mother on account of confirmed ill health. We were mutually sorry to part, for we liked each other. When I took my customary excursion on horseback I frequently called to see her. On one of these occasions I found her brighter than I had seen her for some time past. I had long relinquished hopes of her recovery, but there was nothing in her appearance that gave me the impression of immediate danger. I left with the expectation of calling to see her many times. During the remainder of the day I was busy in my studio, and do not recollect that Rosa was in my thoughts after I parted with her. I retired to rest in good health and in a quiet frame of mind, but I awoke from a sound sleep with an oppressive feeling that some one was in the room. I wondered at the sensation, for it was entirely new to me, but in vain I tried to dispel it. I peered beyond the curtains of my bed, but could distinguish no object in the darkness. Trying to gather up my thoughts, I soon recollected that the door was locked, and that I put the key under the bolster. I felt for it and found it where I had placed it. I said to myself that I had probably had some ugly dream, and waked with a vague impression of it on my mind. Reasoning thus, I arranged myself comfortably for another nap. I am habitually a good sleeper, a stranger to fear; but do what I would, the idea still haunted me that some one was in my room. Finding it impossible to sleep, I longed for daylight to dawn that I might rise and pursue my customary avocations. It was not long before I was able to distinguish the furniture in my room, and soon after I heard, in the apartments below, familiar noises of servants opening doors and windows. An old clock proclaimed the hour. I counted one, two, three, four, five, and resolved to arise immediately. My bed was partially screened by a long curtain, looped up at the side. As I raised my head from the pillow, Rosa looked inside the curtain and smiled at me. The idea of anything supernatural did not occur to me. Simply surprised, I exclaimed: 'Why, Rosa, how came you here when you are so ill?' 'I am well now,' she replied. With the thought only of greeting her joyfully, I sprung out of bed. There was no Rosa there! I moved the curtains, thinking she might, perhaps, have playfully hidden behind its folds. The same feeling induced me to look into the closet. The sight of her had come so suddenly that in the first moment of surprise and bewilderment I did not reflect that the door was locked. When I became convinced that there was no one in the room but myself, I recollected that fact, and thought I must have seen a vision.

"At the breakfast table I said to the old lady with whom I boarded; 'Rosa is dead.'

"'What do you mean by that?' she inquired. 'You told me that she seemed better than common when you called to see her yesterday.'

I related the occurrences of the morning, and told her that I had a strong impression Rosa was dead. She laughed and said I had dreamed it all. I assured her I was thoroughly awake, and in proof thereof told her I had heard all the accustomed household noises, and had counted the clock when it struck five.

"She replied; 'All that is very possible, my dear. The clock struck in your dream. Real sounds often mix with the illusions of sleep. I am surprised that a dream should make such an impression on a young lady as free from superstition as you are.'

She continued to jest on the subject, and slightly annoyed me by her persistence in believing it to be a dream when I was perfectly sure of having been awake. So settle the question, I summoned a messenger, and sent him to inquire how Rosa did. He returned with the answer that 'She died this morning at five o'clock.'

I wrote the story as Miss Hosmer told it to me, and after I had shown it to her, I asked her if she had any objection to its being published without the suppression of names. She replied: "You have reported the story correctly. Make what use you please of it. You cannot think it more strange or more unaccountable than I do myself."—Lydia Maria Childs in Atlantic Monthly.

SEX PREJUDICE.

The reward of labor does not depend purely upon the ability of the laborer. It is affected by a variety of other causes, among which sex prejudice is one, and a potent one. And herein lies, says Alice Stone Blackwell, one of the arguments for woman suffrage. Helen Campbell, in her "Prisoners of Poverty," points out that this is one cause one among many —of the grinding down of working women. Once a year, on election day, the employer of men has to recognize them not as so many "hands," but as so many human beings, and to reckon with them at the polls, where their opinion is counted as well as his. The employer of women has no such check upon him.

George William Curtis says:

"I have no superstition about the ballot. I do not suppose it would immediately right all the wrongs of women any more than it has righted all those of men. But what political agency has righted so many? Here are thousands of miserable men all around us; but they have every path opened to them. They have their advocates; they have their votes; they make the laws, and, at last and at worst, they have their strong right hands for defense. And here are thousands of miserable women pricking back death and dishonor with a little needle, and now the sly hand of science is stealing that little needle away. The ballot does not make those men happy nor respectable, nor rich, nor noble, but they guard it for themselves with sleepless jealousy, because they know it is the golden gate to every opportunity, and precisely the kind of advantage it gives to one sex it would give the other. It would arm it with the most powerful weapon known to political society; it would maintain the natural balance of the sexes in human affairs, and assure to each fair play within its sphere."

It is unfortunate that the massing of men in the West, and of women in the East should make it impossible for many women to marry. It is still more unfortunate that many married women should be forced to become breadwinners, owing to the death of their husbands or to their unwillingness or inability to provide for the family. But since a multitude of women are obliged to earn bread for themselves, and often for others dependent upon them, no artificial disadvantages ought to be imposed upon their labor. They should be allowed to do any kind of work they can do well, and should be paid for it at its fair value, whatever that may be. The gifted sculptor should not lose the reward of her genius because of her sex, nor should the schoolteacher, clerk or saleswoman have to deduct a discount from her salary merely because she is a woman.

BEHAVIOR IN OTHER LANDS.

In Sweden, if you address the poorest person on the street you must lift your hat. The same courtesy is insisted upon if you pass a lady on the stairway. To enter a readingroom or a bank with one's hat on is regarded as a bad breach of manners. To place your hand on the arm of a lady is a grave and objectionable familiarity. Never touch the person, it is sacred, is one of their proverbs. In Holland a lady is expected to retire precipitately if she should enter a store or restaurant where men are congregated. She waits until they have transacted their business and departed. Ladies seldom rise in Spain to receive a male visitor, and they rarely accompany him to the door. For a Spaniard to give a lady (even his wife) his arm when out walking is looked upon as a decided violation of propriety.

In Persia, among the aristocracy, a visitor sends notice an hour or two before calling, and gives a day's notice if the visit is one of great importance. He is met by servants before he reaches the house, and other considerations are shown him according to relative rank. The left and not the right is considered the position of honor. No Turk will enter the sitting room with dirty shoes. The upper classess wear tight fitting shoes, with goloshes over them. The latter, which receive all the dirt and dust, are left outside the door. The Turk never washes in dirty water. Water is poured over his hands, so that when polluted it runs away.

In Syria the people never take off their caps or turbans when entering the house or visiting a friend, but they always leave their shoes at the door. There are no mats or scrapers outside, and the floors inside are covered with expensive rugs, kept very clean in Moslem houses, and used to kneel upon while saying prayers.—London Paper.

Scandal.

The story is told of a woman who freely used her tongue to the scandal of others, and made confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds, one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds, and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all evil reports she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest man cannot gather them again.

Written for The Better Way.

Island Eighty-Four.

BY LYDIA R. CHASE.

Birthday poem dedicated to Jesse G. Webster, and read by Miss Alice Rutter, of Philadelphia, Pa.

There are numerous islands that dot the way
Along life's mystical river,
Some that seem barren, and cold, and gray,
While others are green, with a breath-like May,
And we touch at some one of them each natal day,
And then float on forever.

There are emerald islands where music floats,
Keeping time to children's dances,
Only the voyagers in those boats
Which have passed these islets forever, notes
That their birds and their flowers have the gayest coats,
Their sunlight brightest glances.

Then the rosiate islands where life is June,
And the balmy airs are laden
With odors that waft away too soon
On the breezes that blow toward the highest noon,
And the "old, old story" told under the moon
By happy lad and maiden.

Next the amber-hued islands, where golden grains
Await the scythes of the reapers;
Here every pleasure is bought by pains,
For the rule of justice forever reigns,
And lives are awarded their losses or gains,
The treasures to the keepers.

And the vine-purpled islands of autumn days,
Where the ruby wine is getting;
With jubilates and songs of praise,
The toilers are crowned with their well-earned bays,
And the air is aglow with the rosy haze
Of sunbeams near to setting.

But amidst all of these are those isles of gray,
With only funeral roses;
We linger at these to kneel and pray
That in some fairer and happier day
We may clasp the form we have folded away
In shadowy reposes.

There are glorious islands beyond all these,
"Beyond the smiling and weeping;"
The river widens, and all the breeze
Blows fresh from the shore of eternal seas;
And the flowers are myrtle, and sweet hearts ease
'Round falt'ring footsteps creeping.

In this group of fair islands lies one thrice blest,
For the feet that reach its portals
Are those the pathways of life have pressed
Till the secrets of being are well nigh guessed,
And their souls have attained to a peace and rest,
Almost transcending mortals.

'Tis the beautiful island of Eighty-four,
The graces of all combining;
Here softer waters in fountains pour,
The birds sing sweeter; pure joys are more;
For through the partially opened door
The sun of heaven is shining.

THE GREAT WALL OF CHINA.

The Rev. Wm. P. Sprague, of Kalgan, North China, writes as follows to the Missionary Herald:

If any one doubts the existence of China's great wall, let him come with me to Kalgan and see for himself the identical wall built by the first emperor, Chin, in 200 B. C.

Take a steamer across the Pacific to Tientsen, then a native boat up the Pei Ho river three days, then pack saddle or mule litter five days more, through mountains and plains, to Kalgan. Before you reach the city you see a dark line along the hilltops beyond the town, and by the time you enter our compound you see the wall stretching away over the mountains as far as the eye can reach, both east and west, with towers on all the prominent elevations. As we pay it a visit for closer inspection, you find it a windrow or ridge of reddish-brown porphyry rock broken, not cut, into irregular blocks. These are so well fitted to each other that the outer surface is tolerably smooth, and has somewhat the appearance of crazy patchwork.

It is about ten feet broad at the base and fifteen feet high, the sides sloping to a sharp ridge like a steep house roof. You may follow this wall eastward to the sea, and westward to Kansuh, the northwestern province; and so doing, you will have traversed the entire northern frontier of China, fifteen hundred miles. Though you find several hundred miles of adobe sun dried mud wall, yet other hundreds of miles are of good brick and higher than at Kalgan. By the time you have traced its length you will be willing to concede not only that China has a great wall, but also that the ruler who could conquer so vast a country, drive out the invading Tartars, and build a fortification fifteen hundred miles long to keep them out, was worthy to be called the first emperor, and to give his name (China) to the country.

If any one laughs at the folly of spending so much labor on a useless defense, let him remember that it was a defense only against horseback riders, armed with nothing but bows and arrows. A few guards on the watchtowers could, with their signal fires on the mountain tops, easily rouse the villagers, far and near, to the defense of their homes. And this wall accomplished its purpose for over a thousand years, when the great Ghenghis Khan with his brave Mongol followers broke their way through.

This section of the great wall becomes for half a mile the city wall of Calgan. A beautiful temple is built on this wall to celebrate Ghenghis Khan's victorious passage.

This two thousand years old wall is little known to the world at large, because there is another wall much oftener visited and described from the western world. It is near Peking, and a far more imposing structure. This is only an inner arm of the great wall, but five hundred miles long, and not so old by seven hundred years. It is built of cut granite and good brick, and is thirty feet wide at its base, twenty-five feet wide at the top, and thirty feet high. It is a fine sight as it winds over the highest mountain tops.

A Rifle Queen.

Fashionable society is happy in the possession of the champion amateur rifle shot in the world, Miss Adelaide Remsen, who, it is claimed, can make a clean score every time.

Miss Remsen is an intimate friend of the Marquis de Mores, and was first taught how to handle a rifle by the plucky wife of the nobleman cowboy.

This young lady, who is a noted society belle, proposes to get up a series of matches at Newport this season, in which women alone are to compete. Miss Remsen's favorite weapon is a 38-caliber Winchester rifle. She has unerring aim, and rarely, if ever, misses her mark.

While visiting the Marquise de Mores in the Bad Lands of Dakota two years ago the fair New York girl astonished the professional hunters with the remarkable precision of her aim and her wonderful pluck. Miss Remsen has bowled over deer, bear, antelope and mountain sheep—a truly wonderful record for a man, let alone a pretty young society miss, who performed this marvelous shooting in the face of the greatest dangers.

While at Lenox last season, and again at Cannes about three months ago, Miss Remsen made such phenomenal scores as to evoke the admiration of the spectators, who presented her with a couple of bejeweled badges emblematic of her prowess with the rifle.

The Prince of Wales, who witnessed Miss Remsen's markmanship at Cannes, presented her with a tiny gold target, studded with priceless gems, which the fair markswoman wears as a lace-pin.

Written for The Better Way.

Silent Influence.

MRS. N. E. BURR.

There is no person to whom this power is not given. We may be shut in from the busy world by disease or infirmities of age, and yet our influence is doing its work here and there. The threads of life are closely interwoven and connect us by weaving into the web of other lives, so that we feel their joy and share in their sorrow. Along these silken cords that find us, we may send a word of hope and cheer that will not be lost. We have influence that cannot be hidden or destroyed. Every thought and action serves to set in motion a power whose effect is far beyond our control. For this reason let us be faithful as we perform the duties of life, however small and menial. So our influence shall be helpful in place of a hindrance. There is need of light in the gloom; of ready and willing hands to lift a little on the burden that is resting so heavily where the path is rugged and steep. May all be drawn into high and sweet communion with the blessed loved ones of angelic life. Then shall their influence fall upon our lives with a baptism that will consecrate us more fully to the noble work of doing good to humanity.

A High-Bred Violinist.

Henry B. McCarter, the artist, sends the Philadelphia Press the following sketch, made while he was in Paris, of the Princess Dolgorouki, who has achieved considerable reputation in Europe as a violin player. Mr. McCarter writes:

"I first heard and saw the princess at the exposition in Paris last summer. She was accompanied by her orchestra, and was playing a fantasie by Vieuxtemps. She played with a fierce energy and brilliancy that made one fear for the slight change in manner that could make her music kras. Owing to some mismanagement, the orchestra's place was in front of a cafe, like common Italian harpers.

"Madame de Charvy writes of the princess: 'You don't require to be told anything about the Dolgorouki family. One of the ladies was morganatically allied to the late emperor of Russia. This one may be married, too, but I fancy it must be to her violin. She and her instrument are one soul and body. She is also good to look upon, fair, with delicate features, and all of the refinement of the best Slav type. She has also the grace of dressing with picturesque taste.'"

Kate Fields.

We have just been honored with an introduction to one of the brightest ladies on the American continent—Kate Fields, as she reveals herself through the columns of her much advertised paper, Kate Fields' Washington. Miss Field's spicy comments upon happenings at the Capital brace one like a dose of quinine, and give new life to the hope which exists in the breast of every patriot that the time will yet come when the title of Congressman will not necessarily be a term of reproach. With a "chiel" as smart as Kate Fields among them taking notes, our lawmakers may well put on their best manners and strive to reach the plane of perfection which will entitle them to praise from an editress who has achieved so great a victory over her natural instincts as to be able to turn out a sixteen-page journal without a single fashion item in it.—Chicago Artisan.

Pain is caused by the spirit rejecting impure aural emanations. It is the sweets of physical enjoyments returning in concentrated form.

The prayer that is spoken lifts up your heart; the prayer that is acted elevates your soul.—Ashland Press.

DR. RHODES' FAMILY MEDICINES
PURELY VEGETABLE
MEDICAL CONFECTIONS.
ALL SUGAR-COATED.

A Universal Blessing. Suited to Old or Young People.

A perfect Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all billousness and blood poisons from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhoea, Dysentery, pains in the limbs, Lameness, Numbness, Kidney and Bladder and all other urinary ailments, etc., Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

PRICES: Trial box 25 cents—by mail 30 cts.; second size, 50 cents—by mail, 55 cents; 12 boxes, second size, $6; large boxes, $1; 6 large boxes, $5.

For Sale by THE WAY PUBLISHING CO.

"Echoes From An Angel's Lyre,"

New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer,
C. P. LONGLEY.

The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends. Price $1.00, postage 12 cents.

THE WAY PUBLISHING CO.,
S. W. Cor. Plum and McFarland Sts

Bible Stories No 1.
—BY—
JAMES H. YOUNG.

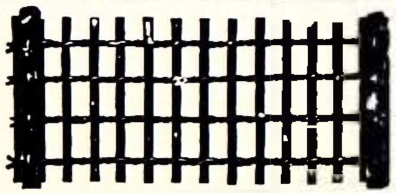
Price 50 Cents. Postage 2 Cents.

The Sacred Vedas, as written by Manon and the Genesis of Moses, or the Story of the Creation and the Fall.

For sale at this office.

GARMENTS Guaranteed TO FIT PERFECT without trying on.

FREE by return mail, full descriptive circulars of MOODY'S NEW TAILOR SYSTEM OF DRESS CUTTING Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment in any style to any measure for lady or child. Address MOODY & CO Cincinnati, O.



FENCES FOR FARMERS
PRETTIEST, CHEAPEST, MOST DURABLE.
SOMETHING NEW.

Any one can make it at home and clear $10 to $25 per day. Full particulars with testimonials. Illustrated Catalogue Free.
STANDARD MFG. CO. Cincinnati O.

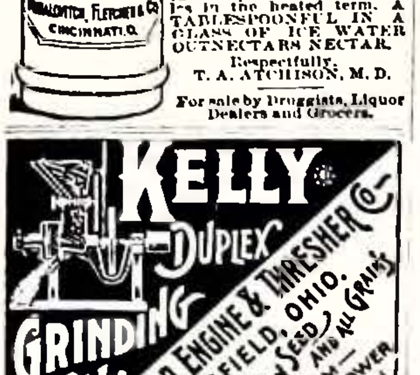
DO YOUR OWN ELECTRIC LIGHTING
IF 25 LIGHTS OR LESS WILL DO. IT
HOW? SEND STAMP FOR CIRCULAR WHICH WILL TELL YOU.
PUT AN ELECTRIC BELL IN YOUR HOUSE OR SHOP
CAN DO IT YOURSELF WITH OUR $2.50 OUTFIT
C E. JONES & BRO. CINCINNATI O

ALWAYS DRINK with ICE WATER
LEMONADES, SHERBETS, AND ALL COLD DRINKS.
It will correct the damaging influence of Ice on the Stomach.

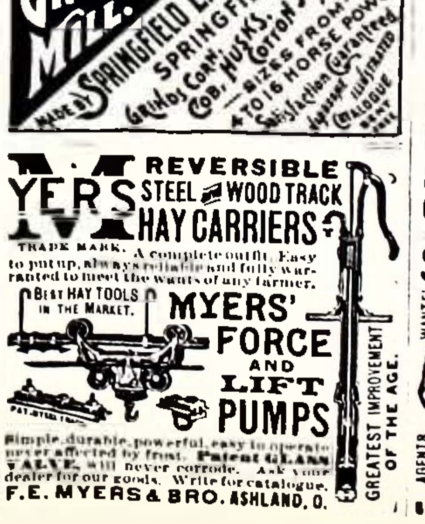
For Man Health Preserving, for Children Invigorating, and Refreshing for All. The Best Summer Beverage in Existence. Warranted Strictly Pure and Unfermented. An Efficient Remedy for Diarrhœa, Cholera Morbus, Dysentery, and all Disorders of the Bowels.

NASHVILLE, TENN., June 9, '87.
MESSRS. LOVENTHAL BROS.—
Dear Sirs:—I have tried the Hungarian Blackberry Juice you so kindly sent me. It is the ne plus ultra of summer drinks. It is free from alcohol, allays thirst, tones the digestive organs, has a fine aromatic flavor, and is just the thing for diarrhœal troubles in the heated term. A TABLESPOONFUL IN A GLASS OF ICE WATER OUTNECTARS NECTAR.
Respectfully,
T. A. ATCHISON, M. D.

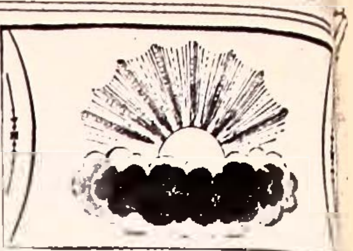
For sale by Druggists, Liquor Dealers and Grocers.



KELLY
DUPLEX
GRINDING MILL.
MADE BY SPRINGFIELD ENGINE & THRESHER CO.
SPRINGFIELD, OHIO.
GRINDS CORN, COB, HUSKS, COTTON SEED, AND ALL GRAINS
SIZES FROM 4 TO 16 HORSE POWER
Satisfaction Guaranteed
ILLUSTRATED CATALOGUE SENT FREE



MYERS REVERSIBLE STEEL & WOOD TRACK HAY CARRIERS
TRADE MARK. A complete outfit. Easy to put up, always reliable and fully warranted to meet the wants of any farmer.
BEST HAY TOOLS IN THE MARKET.
MYERS' FORCE AND LIFT PUMPS
GREATEST IMPROVEMENT OF THE AGE.
Simple, durable, powerful, easy to operate, never affected by frost. Patent GLASS VALVE will never corrode. Ask your dealer for our goods. Write for catalogue.
F. E. MYERS & BRO. ASHLAND, O.



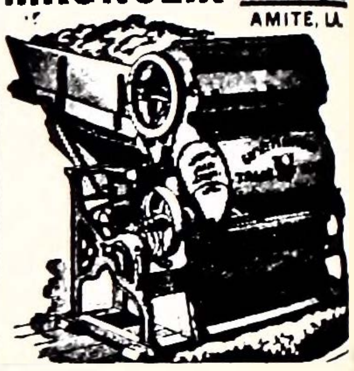
VITAPATHY
THE NEW SYSTEM OF PRACTICE
Is the Rising Sun of this progressive age, and, like the sun, shines for all people, and heals and cheers and blesses all. VITA — Life, cures PATHY — Disease, scientifically employed through all vital means, formulated into a superior System of Practice, with its full library of books, copyrighted lessons, Chartered College and regular sessions. Every physician should learn it to be successful. Send postage for free reading to AMERICAN HEALTH COLLEGE, FAIRMOUNT, CINCINNATI, O.

The VITAPATHIC SANITARIUM, in connection with the College, boards, nurses and treats all manner of disease with the best success. Also diseases treated by mail. DR. J. B. CAMPBELL, Physician-in-chief.

FREE OUR NEW $85 Solid Gold Watch FREE. Worth $100.00. Best watch in the world. Perfect timekeeper. Warranted. Heavy SOLID GOLD hunting cases. Both ladies' and gents' sizes, with works and cases of equal value. ONE PERSON in each locality can secure one free, together with our large and valuable line of Household Samples. These samples, as well as the watch, are free. All the work you need do is to show what we send you to those who call—your friends and neighbors and those about you—that always results in valuable trade for us, which holds for years when once started, and thus we are repaid. We pay all express, freight, etc. After you know all, if you would like to go to work for us, you can earn from $20 to $60 per week and upwards. Address, [illegible] Box 812, Portland, Maine.

DROPSY
TREATED FREE.
Positively Cured with Vegetable Remedies.

Have cured many thousand cases. Cure patients pronounced hopeless by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for free book of testimonials of miraculous cures. Ten days' treatment furnished free by mail. If you order trial, send 10c. in stamps to pay postage. Dr. H. H. GREEN & SONS, Atlanta, Ga.



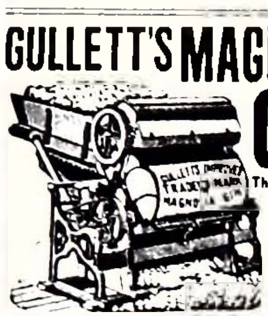
GULLETT'S MAGNOLIA GIN
AMITE, LA.
The Foremost Standard Cotton Gin of the world.
LIST PRICE of GIN reduced from $3.50 per SAW to $3.
It has just taken the "Highest Award—Gold Medal and Diploma," for "Light Draft, best Sample and General Utility," at the World Cotton Centennial Exposition, New Orleans, over all Competitors.
Address GULLETT GIN CO., Amite City, La

ALMOST FREE
Cut out and send this or tell what paper you saw it in, together with 60 cents in 2c. stamps, or postal note to WEEKLY BEE, TOLEDO, O., within the next 30 days, and they will send you free one year the Bee, 8 large pages, 8 columns each issue, making 64 columns, over one and one-quarter miles of reading in the year. The Bee is one of the best general Weeklies in the United States, has all the News, Great Stories, Household and Farm, Market Reports, Puzzles and Riddles, Practical Politics, Adventure and Fiction. Good in every department, all good, nothing bad. Grand premiums for clubs of 2 to 10. Address simply, no need to register letter. WEEKLY BEE, Toledo, O.

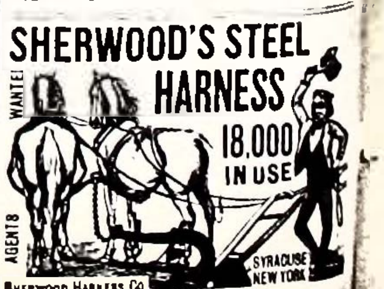
WHAT IS GOING ON FOR MANY MILES AROUND IS ALL UNCOVERED TO THIS EYE, AYE MORE

One of the BEST Telescopes in the world. FREE Our facilities are unequaled, and to introduce our superior goods we will send FREE to ONE PERSON in each locality, as above. Only those who write to us at once can make sure of the chance. All you have to do in return is to show our goods to those who call—your neighbors and those around you. The beginning of this advertisement shows the small end of the telescope. The following cut gives the appearance of it reduced to about the fiftieth part of its bulk. It is a grand, double size telescope, as large as is easy to carry. We will also show you how you can make from $3 to $10 a day at least, from the start, without experience. Better write at once. We pay all express charges. Address, H. HALLETT & CO., Box 880, Portland, Maine.

$75.00 to $250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.



GULLETT'S MAGNOLIA GIN
The FOREMOST STANDARD COTTON GIN OF THE WORLD
HIGHEST AWARD GOLD MEDAL AND DIPLOMA
for Light Draft, Best Sample and General Utility, at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Belts on large Gins, Adjustable Seed Boards, etc., have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars
GULLETT GIN CO. AMITE CITY, LA.



SHERWOOD'S STEEL HARNESS
18,000 IN USE
AGENTS WANTED
SYRACUSE NEW YORK
SHERWOOD HARNESS CO

Written for The Better Way

THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M. D.

CHAPTER XV.

(Continued.)

"In shrewdest financiering yet
The hardest striker's sometimes hit,
And sharpest biter's sometimes bit

Louis La Rue and wife were living separate from each other, and both wanted a divorce, but neither really dared apply for one. The evidence against the wife was so glaring and direct that alimony was out of the question. She could not move. On the part of the husband there were things true that he was not anxious to meet in court, and he knew how easy it was for his wife to subpœna testimony to her heart's content. If she should outlive him, which appeared probable, she would, in spite of any will or other device, be an heir to at least one-third of his property, and he was liable for any bills she or Julian might invent for her separate maintenance while living apart. Mrs. La Rue was of course better satisfied to let the matter rest as now than was her husband. Mr. La Rue and his shrewd attorney were watching and waiting for something favorable to turn up.

At this period of greatest anxiety Mr. La Rue received an unexpected call from his attorney. He came one morning before La Rue was out of bed. He easily divined that something of unusual interest was in the wind. That morning the lawyer breakfasted at his client's table. After the meal was over the parties went into the office of Mr. Seth R Sharp, the attorney thus introduced his business:

"I have been watching Julian Grant for some four weeks past, and I am satisfied that he is in trouble. The man appears to be sick or drunk and his attorney has been trying to negotiate a loan on a mortgage on his house; and his mother has been closeted with her favorite lawyer, and there is a murmur of possible failure. Last night I bought a note of hand against Grant at a very low figure. Now I am of the opinion we might strike for a settlement with your wife. What do you think about it, Mr. La Rue?" After a few questions of a confidential nature, it was decided that Mr. Sharp should pay an official visit to Mrs. La Rue.

In fact the situation of Julian Grant was more critical than the wily lawyer thought. After his divorce case had been settled, and his wife had left his house, he gave himself up to a kind of frenzy; he yielded to his worst impulses and passions, was habitually intoxicated, gambled recklessly; he made perilous ventures in business and wild speculations, and lost heavily. At the same time his health failed. One disaster after another followed in quick succession. His Western confidential manager, whose conscience Grant thought he had bought for money, had gone to Canada, carrying off a large amount of money, leaving everything in utter confusion behind him. Grant found himself in difficulty. Immediate demands for money were upon him. His possessions in the West were abundant, but nothing at present available; the ready money was in Canada. There was no time for any arrangements in Europe. A little time would have set everything right. But Julian Grant was not the man to obtain favors of business men. Mercy to others in distress was an unknown quality in his heart. Those whom he had tried to push to the wall were now more than ready to push him. Few doubted that he would have millions when his business was re-arranged, but no man could trust his word for anything. When Grant saw just how matters stood, he aroused all his energies and put forth all the efforts his feeble health would allow to right himself once more. The case was almost hopeless.

This was the condition of things with Julian Grant when Seth R. Sharp, Esq., waited upon Mrs. Louis La Rue in the Grant mansion. He had been commissioned to make a settlement with the lady at an expense of not exceeding $100,000. If more was demanded he was to report progress. Mr. Sharp was admitted to an interview and courteously received. Sharp proceeded at once to business. I understand, madam, that you and your husband are living apart; would you like a legal separation—a divorce and alimony?"

"Yes, sir, I would be glad of a divorce, but for certain reasons I have not yet applied for one."

"Yes, madam, I know your reasons—some of them at least—why you do not go into court."

Mrs. La Rue winced nervously and replied: "I know La Rue has lied about me, abominably."

"Well, Madam La Rue, that all depends upon what he can prove. A lie proved by competent testimony is as good as truth in court. The question turns on what he can prove."

"Do you know what he can prove, Mr. Sharp?"

"You know, Mrs. La Rue, I am your husband's attorney. You doubtless know some things he can prove as well as I do. Some other things will appear in future when needed if it comes into court."

"I understand you, sir; but what do you want of me now?"

"I come in behalf of Mr. La Rue to make you a proposition. And allow me to say that, notwithstanding the late unpleasantness, Mr. La Rue feels much interest in you, and would like an amicable legal separation, and has authorized me to make you a liberal offer to that effect."

"What kind of an offer, sir?"

"The offer is this: Mr. La Rue will, at his own expense, procure a bill of divorce. It need not come into open court at all. Of course you are to make no defense. You shall have a copy of the decree and with it $50,000 in hand. Now, Mrs. La Rue, reflect that if you go into open court you will have to meet some rather ugly charges, not agreeable to face whether true or false."

Mrs. La Rue answered rather sharply: "Well, sir, Louis La Rue will die some time, then I can have one-third of his property, and I can have a separate maintenance while he lives."

Mr. Sharp calmly, almost solemnly replied: "That's what your lawyer tells you, and you can try it on if you think best; I am not here to advise you. But this waiting for people to die don't always work well. It's true that Louis La Rue will die some time, and so, alas! must you and I die. I am sure I don't know which first. But madam, there's another thing that your lawyer ought to remind you of, that is, after Mr. La Rue gets a bill on certain charges which he says he can prove, you will no longer be his wife, and should he die before you do you will not be his widow. So separate support while he lives and your inheritance at his death both fall to the ground. Do you see that?"

"I have not thought of that. It looks reasonable."

"It is true in law. Now, it only remains for you to decide whether $50,000 in hand is not to be preferred to all the risks and chances of life and death and tedious processes of law."

"Well, Mr. Sharp, without any personal disrespect, allow me to say I am suspicious of lawyers any way. Now, will you give me a little time to consider this matter?—say until half-past two this afternoon."

"Yes, mam; that will give us time to file the matter in court, if it must go there. I will be prompt to the minute."

Mrs. La Rue hastened to call Julian from his office for consultation. Her first question was: "Well, my son, how do matters look to-day—any more hopeful?"

"No, nothing better; I can't get the money in time as I see. I suppose I must smash up this time in spite of fate."

"How much ready money will meet this crisis?"

"Well, if I could raise $100,000 before the banks close to-morrow night I could rub through and save millions, besides the disgrace of failure."

"Can't you mortgage something?—why not this house?"

"I have tried that, but I can raise only about $30,000 on that, and everything out West is in confusion, so that nobody will take security on anything there in time, and everybody is down on me in the city. I can't find a man to back my paper without security I cannot give."

"Julian, Esquire Sharp has been here to see me."

"No doubt he's one of them, damn him! He has bought a note against me due to-morrow."

"Louis La Rue proposes to get a divorce and give me $50,000. Will that help you any, Julian?"

"Not much; I must have twice that amount to swing clear. Can't you make him double it, or say bring it up to $75,000? then what I could raise on the house would let me out; or if you could stave off Sharp's note in some way."

"Well, Julian, don't be discouraged. Sharp is coming again at half-past two, and I will see what can be done with him."

Julian felt a slight degree of hope as he went back to his office; but his heart sank again when his clerk found a claim of $40,000 which had been overlooked before. That must be met one day later.

(To be continued.)

Testimonial.

My daughter was afflicted with a very aggravating case of catarrh in the head. I tried several remedies without effect, until Mr. J. W. DeHoog, of 21 E. 10th st., Covington, Ky., offered to give her magnetic treatment. I consented, and from the first treatment she began to improve and is now entirely cured of that disease. The magnetic treatments of this gentleman are simply beyond comparison as a sure cure for catarrh of the head.

MRS. LIZZIE WOLF.
722 Main street, Covington, Ky.

Sensuality in Atoms.

Mr. Mason Kinne is a quiet gentleman who has lived for many years in this city. He is an enthusiastic member of the Microscopial Society, and an honorary member of several scientific societies. He is an indefatigable investigator. Some time ago he declared that he had discovered sexuality in atoms that is, after examining the smallest fragments of inorganic matter, iron and other mineral substances, he had discovered certain traces that led him to believe that all atoms, animal and vegetable, are either male or female and reproduce their species. The importance of such a discovery cannot be estimated. If verified, and Mr. Kinne is confident that it can be verified, it means the revolution of science—a new alphabet for geology, of chemistry and natural philosophy.—San Francisco Call.

Onset, Mass.

Dr Jas V Mansfield the spirit postmaster, is at Onset for two weeks. For a man 78 years of age he is looking exceedingly well preserved We understand he has taken unto himself a wife May he live long and prosper

Mrs. Peaslee, of Brooklyn, N Y, with son and daughter, have taken "Fritz cottage for the season.

Last Sunday, while standing on the new Bridge that connects Onset with Point Independence we were surprised at the constant travel to and fro, of the great number of people who cross the bridge to get a view of the bay and and to enjoy the scenery from that point which is very fine

Father and Mother Lyman have returned to their first love They have sold out at Lake pleasant and are at Onset for the summer. They are talking of buying a building here.

Mr Henry B Folke, a student in occultism, is at headquarters this season.

Dr. A S Heyward is a guest at the Washburn House

Mrs Mattie E. Finley of Hyde Park a daughter of Hon Sidney Dean, is with us for a short season Her gift is a peculiar one. She talks with you upon different subjects while her hand writes in ancient heiroglyphics.

Dr. Stansbury has been taking a month's rest here, and is now looking quite a native, as is also Mrs. Stansbury and son

Dr Bland, of Washington, is here with several patients, and is located at Mrs. Townsend Wood's cottage for the season.

Mrs. Carrie E. S. Twing has arrived, but is quite ill at Mr. Budington's.

Mrs. Hatch, of San Francisco, is located for business on West Central Ave

Mrs. Bliss, Mrs. Ross, Mrs. Beste, Miss Berry and other mediums are here, of whom I shall speak later.

Saturday evening there was a dance in the temple attended by many and a highly select company.

Sunday evening the Imperial Band of guitars and mandolins gave a concert

J R. Colby, independent slater, lately from the South and West, is located on Sixth street.

Wednesday night there was a dance in the temple, under the auspices of the Lucier Dramatic Company.

The Texas Jubilee Singers next Sunday at the temple

Mr. Budington, editor of the Alcyone, is once more at his old stand on Pilgrim's corner, ready to greet his friends and talk on the old but ever new and interesting subject.

Sunday morning opened bright and cool, and were it not for the dust, which has followed the dry weather of the past two weeks, the day would have been a perfectly enjoyable one. The morning trains on both roads brought many passengers, while the steamer Island Home brought 400 passengers from New Bedford, making two trips and carried from Onset seventy-five to enjoy the excursion and see the quaint city of New Bedford. A number of pleasure yachts also came from New Bedford, making a pretty sight as they rocked lazily on the blue waters of the bay. The Onset boats were all out early with pleasure and fishing parties for the day, for blue fish are plenty now. Captain Cutter's new steamer and Captain Clark's steamer were making hourly excursions down the harbor, carrying passengers to different, points, while the famous little boat "Liberdade," lay on exhibition at the wharf, with shells and curiosities for sale. Captain Slocum, his wife and two sons built the boat in Brazil, after being cast away there and took passage in her for home, arriving after a six weeks' voyage of hardships and privations. His little book, giving an account of the voyage, is very interesting. He is now on his way to Washington with her, where she will remain on exhibition indefinitely. A delegation of bicyclists were also on hand early in the morning from adjourning towns.

The ever welcome Middleboro band, a favorite with the frequenters of Onset, gave a concert before the morning and afternoon services, which was highly appreciated and enjoyed by the people present. The morning service was opened by the band playing America, the audience standing and joining with singing. Col. Crocket, the president of the association, then introduced Mr. A. B. Fairchild, who took for his subject, "The outlook, what is it?" the substance of which will appear next week.

AUGUSTA F. TRIPP.

Grand Rapids, Mich.

The Telegram Herald says: "The Religio-Philosophical Society was addressed last Sunday evening in Greenwood Hall by Dr. S. A. Thomas, of Chicago. His subject was: 'The Use and Abuse of the Bible.' The following is a brief epitome of his remarks:

"The time has come for doubts and fears to be done away, and for us to know where we are, who we are, and what we are to be in the future. In my last address here I proved that God had never created but one son. This book, the Bible, belongs distinctively to us as Spiritualists, given to show us what we ought to know of the Fatherhood of God and the brotherhood of man We willingly accept of Christ.

"After He had done the works of goodness, the deceivers came, just as He said they would come. Instead of following the Son of God, the world has been following Jesus, who was only the medium This, too, is Spiritualism, and here we take possession of this book, because it is ours, and ours only."

At the conclusion of the address Dr. U. D. Thomas gave platform tests and inspirational poems.

The Doctor will work hand in hand with us, giving lectures and tests of spirit presence in the outlying towns and cities. They go to Rockford next.

The Society has engaged for the full month of October Miss Jennie B. Hagan, who needs no praise. With kind wishes. H. F. B.

Obituary.

Leo. Cunningham Vincent, infant son of Annie L. and Leopold Vincent, died July 14th, 1890, 3:10 a. m., at parent's home in Winfield, Kansas, Age 8 months, 10 days.

After six weeks of suffering from excessive heat, the flower of our home surrenders, and leaves us to meet him in the future where suffering is no more.

Passed to higher life July 4th, Miss Marcia Johnson, in the 72d year of her earth life.

She became a Spiritualist at the advent of Modern Spiritualism; was one of the earliest workers in the cause, whose life and character were above reproach; who ever extended a hand of sympathy to those in need; ever ready to give spiritual light to those who might ask or seek for truth.

Services were conducted by Mrs. Carrie C. Van Duzee, of Geneva, O., the guides taking for the subject "Life Here, Life Beyond and Immortality." The lecture was replete with words of comfort, love and cheer for her friends. The services were impressive to those who have not investigated our philosophy. May its influence become deep and lasting is the prayer of a co-worker with you and all others in our spiritual ranks. BERT C. WEADEN.

Sow good services; sweet remembrances will flow from them.

There is no instance of the errors of a government being rectified by those who adopt them.—Patrick Henry.

The Weekly Discourse,
A PAMPHLET
(Especially arranged for binding) Containing one of the Discourses given through the Organism of
MRS. CORA L. V. RICHMOND,
On the preceding Sunday. Published each week. Price $1.50 per year. Address,
W. RICHMOND, ROGERS PARK, ILL.

SUMMERLAND,
—THE—
New Spiritualist Colony
—OF THE—
PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

The RECONSTRUCTOR a weekly Spiritual newspaper, published at Summerland, $1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of the town, sample copies of RECONSTRUCTOR and further information to

H. L. WILLIAMS, Proprietor,
Summerland, Santa Barbara Co., California.

THE GREATEST WORK
SINCE DARWIN'S TIME.
Planetary Evolution;
—OR—
NEW COSMOGANY.
The Latest Discoveries
IN THE REALM OF NATURE
AND THEIR RELATIONS TO LIFE.
Paper 50 Cents. Cloth $1.00.
For Sale at this Office. No Stamps taken.

RULES AND ADVICE
TO FORM
CIRCLES,
WHERE THROUGH DEVELOPED MEDIA
They May Commune With
SPIRIT FRIENDS.
Together with a Declaration of Principles and Belief, and Hymns and Songs for Circle and social singing. Compiled by JAMES H. YOUNG. Fourth thousand; revised and enlarged. Published by Onset Publishing Co., Onset, Mass. Price 20 cents; postage free.
Can be had at this Office.

PILES Cured at Home. New treatment. Never fails when instructions are correctly followed. Guaranteed. Large package $, enough to cure any case. Full instructions for self-treatment with every order. Trial package $1. Scientific Treatise on Piles sent free. GLOBE MEDICINE CO. Box 714, Cincinnati, O.

SPIRITUAL PUBLICATIONS

THE CARRIER DOVE.
An Illustrated Monthy Journal, devoted to Spiritualism and Reform.
Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.
DR. L. SCHLESINGER, } Publishers.
MRS. J. SCHLESINGER, }
TERMS—$2.50 per year. Single Copies, 25c.
Address, THE CARRIER DOVE,
841 Market Street, San Francisco, Cal

GOLDEN GATE.
Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 43, Flood Building, San Francisco, Cal
A journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.
J. J. OWEN, ... Editor and Manager
MRS. MATTIE P. OWEN .... Assistant
TERMS—$2.50 per annum, payable in advance; $1.25 for six months. Clubs of five (mailed to separate addresses) $10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

BANNER OF LIGHT
THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE
PHILOSOPHY OF
SPIRITUALISM.
ISSUED WEEKLY.
Specimen Copies Sent Free.
Per Year $3 00
COLBY & RICH, Publishers.
No. 9 Bosworth St. - - Boston, Mass.

Christian Science Thought,
(Formerly MODERN THOUGHT.)
CHARLES FILLMORE and MYRTLE FILLMORE,
Editors & Publishers. Published Monthly.
Deardorf Bld'g., Room 32, 11th & Main., Kansas City, Mo.
$1.00 Per Year. Sample Copies Free.
Christian Science, Metaphysical, Theosophical, Spiritual, and all kinds of reform literature for sale.

THE ESOTERIC.
Faithfulness to the duties of to-day creates a sure foundation upon which will rest the peace and contentment of to-morrow.
This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach the Truth, regardless of creed or precedent, and hereby disavow allegiance to form or dogma that tends to guide the Truth seeker through paths circuitous.
The Esoteric teaches a sure and practicable method of occult attainment. A mastery of the truth contained within its covers, insures an order of an existence infinitely higher than that at present known, and opens the door of Theosophy, Christian Science, and the higher phases of Spiritual Philosophy.
Issued monthly; 48 pages. Price per year $1.50. Send for a free sample copy. Esoteric Publishing Co., 478 Shawmut Ave., Boston, Mass.

THE ALLEY CENTRE SHOT GUN

Entirely New Principle. Shoots as accurate as a rifle. No noise, no expense. Sure death to English sparrows, rats, cats, and small game. Agents Wanted.
J. WATROUS, Manf'r, 515 Race St. Cincinnati, O.

NEW BOOK—In the Hands of the Printer
Psychopathy;
—Or—
SPIRIT HEALING.
A Series of Lessons
On the Relations of the Spirit to its Own Organism, and the Inter-Relation of Human Beings with Reference to
HEALTH, DISEASE & HEALING.
Accompanied by
PLATES ILLUSTRATING LESSONS.
By the Spirit of
DR. BENJAMIN RUSH.
Through the Mediumship of
Mrs. Cora L.V. Richmond.
PRICE, $1.50.
Published by William Richmond, Rogers Park, Ill.

DIAL PLANCHETTE,
—Or—
THE PSYCHOGRAPH,
FOR USE IN HOME CIRCLES.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave stones are moss grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familliar to those interested in psychical matters, wrote as follows:

I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supercede the latter when its superior merits become known.

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper the Worthington (Minn.) "Advance," says:

"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little "power" is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price $1, postage free, with full directions.
Address
HUDSON TUTTLE,
Berlin Heights, Ohio.
Just One Word of Information

TO THE BUYERS OF FINE STOCK.
All Parties coming to Kentucky to purchase will save time and expense by taking
Kentucky Central R.R
—AS IT IS—
THE ONLY LINE
By which Passengers can reach finest farms
—IN THE—
BLUE GRASS REGION
3 FAST EXPRESS TRAINS
Most Elegantly Equipped
Pullman Day Coaches on Day Trains.
Reclining Chair Cars (free of extra charge on Night Trains.
NO TRANSFER—SOLID TRAINS
Comfort and Convenience Unequalled.
The only Line landing passengers in the city of Lexington. Depot adjoins the Phenix hotel. Ask for and insist on your tickets reading via Cincinnati and the BLUE GRASS ROUTE.
H. K. HUNTINGTON, S F B MORSE,
General Manager. Gen. Pass. Agent.
GENERAL OFFICES, CINCINNATI, OHIO

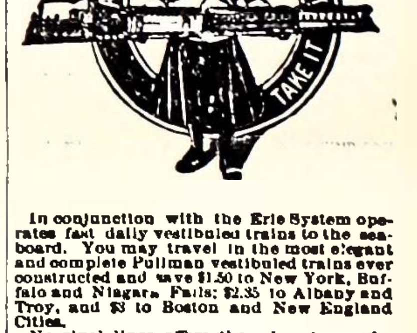
CH&D
CINCINNATI, HAMILTON & DAYTON R.R.
THE FINEST ON EARTH.
THE ONLY
Pullman Perfected Safety
VESTIBULED TRAIN SERVICE,
With Dining Car,
BETWEEN
Cincinnati, Indianopolis, Chicago
THE FAVORITE LINE
From CINCINNATI TO ST. LOUIS
Keokuk, Springfield and Peoria.
THE ONLY DIRECT LINE
BETWEEN
Cincinnati, Dayton, Findlay,
Lima, Toledo, Detroit,
THE LAKE REGIONS & CANADA.
Pullman Sleepers on Night Trains
Reclining Chair Cars
On day trains between Cincinnati
And Points Enumerated Above.
Tickets on Sale at all Coupon Ticket Offices in United States, Canada or Mexico.
For further information apply to
J. H. Hyland, Gen. Agt. Toledo, O
J. R. McCord, Gen. Agt. Indianapolis, Ind
H. J. Rhein, Nor. Pass. Agt. Detroit, Mich
J. Basshie, Dis Pass. Agt. Toledo, O
W. H. Whittlesey, Cen. Pass. Agt. Dayton, O
W. A. Wiggins, So. P. Agt. Chattanooga, Tenn
J. G. Mason, City Pass. Agt. Cincinnati, O
J. P. Slough, Trav. Pass. Agt. Cincinnati, O
M. D. WOODFORD,
Vice-President and General Manager.
E. O. McCORMICK,
General Passenger and Ticket Agent.

LEAFLETS OF THOUGHT.
—Gathered from—
THE TREE OF LIFE.
Containing some of the experiences of a Spirit who has been in spirit life fifty-seven years. Presented to Humanity through the mediumship of
B. E. LITCHFIELD.
Price $1.25 May be ordered through this Office. Make post office or money order payable to The Way Publishing Co., Cincinnati, Ohio.

—THE—
TRUTH SEEKER.
The Leading Journal of
FREETHOUGHT AND REFORM.
LARGEST, CHEAPEST, BEST.
The Enemy of Superstition:
The Friend of Humanity
E. M. McDONALD, EDITOR.
C. P. SOMERBY, BUSINESS MANAGER.
Weekly, Illustrated, Folio; Sixteen Pages. Yearly, $3.00; Four Months, $1.00. Sample Copies, Circulars and Club Terms, Free. THE TRUTH SEEKER CO., No. 28 Lafayette Place, New York. Publishers of Freethought and Reform Works.

—THE—
Weekly Discourse
Containing the Spiritual Sermons by the Guides of
MRS. CORA L. V. RICHMOND.
No 10—God's Holy Temple.
Price 5 cents each. Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled. Volume I., $3.00; Volume II., $3.00. For sale by THE BETTER WAY

STARTLING FACTS
—OF—
MODERN SPIRITUALISM,
DR. N. B. WOLFE.
Fine English Cloth, gold back & sides - $2.25
FOR SALE AT THIS OFFICE



In conjunction with the Erie System operates fast daily vestibuled trains to the seaboard. You may travel in the most elegant and complete Pullman vestibuled trains ever constructed and save $1.50 to New York, Buffalo and Niagara Falls; $2.35 to Albany and Troy, and $3 to Boston and New England Cities.
No rival lines offers the advantages of a system of through first and second-class Pullman vestibule day coaches and dining cars from Chicago to New York.
It is the only line operating Pullman cars to Boston and New England, via Albany.
Entire train is lighted by gas, heated by steam. Pullman dining cars run through in either direction.
These luxurious trains are open to all classes. No extra charge for fast time and unsurpassed accommodations.
For detailed information, tickets and reservations in Pullman cars apply to your local ticket agent or agency of connecting lines of railway, or to City Ticket Offices, 107 Clark St.; Grand Pacific Hotel; Palmer House; Station, or address,
G. M. Beach, General Manager;
F. O. Donald, Gen. Pass. Agt.
CHICAGO

94 HOURS THE SHORTEST,
8 HOURS THE QUICKEST,
CINCINNATI TO NEW ORLEANS,
Time 27 Hours.
Entire Trains, Baggage Car, Day Coaches and Sleepers run through without change.
110 MILES THE SHORTEST,
7 HOURS THE QUICKEST
Cincinnati To Jacksonville, Fla.,
Time 28 Hours.
Through Sleepers without change. The Short Line between Cincinnati and

Lexington, Ky.,	Time,	2¾	Hours
Knoxville, Tenn.,	"	12	"
Asheville, N. C.,	"	17	"
Chattanooga, Tenn.,	"	11	"
Atlanta, Ga.,	"	15	"
Birmingham, Ala.,	"	16	"

Direct Connections at New Orleans and Shreveport for TEXAS, MEXICO and CALIFORNIA.
Trains leave Central Union Depot, Cincinnati, crossing the famous High Bridge of Kentucky and rounding the base of Lookout Mountain.
Over One Million Acres of Land in Alabama, the Future Great State of the South, subject to preemption. Unsurpassed Climate.
For Rates, Maps, &c., address,
HERBERT SHAW, City Passenger Agt.,
94 W. Fourth St., Cincinnati, Ohio.
C. O HARVEY, [Cincinnati] D. G. EDWARDS
Vice Pres. G. P. & T. A.

Written for The Better Way.

A QUEER BOOK.

MRS. M. J. RYDER.

There has recently been presented to the public the little book called "Life in the Stone Age," which I wish to here briefly notice. This book is neatly published in pamphlet form of 91 pages, price 40 cents. It professes to be the life history of one Prince Atharnel, who was chief priest of a band of people on an island called Al-Arya, in the Atlantic ocean, upwards of 200,000 years ago. This Atharael describes the people of his day, their habits, customs, wars, religions, etc., and his own experience as a priest of the Incapo people of whom he was one. Spiritualism at that day was the religion of his people, and is pleasingly described. Then Atharael gives an outline history of man since his (Atharael's) advent into spirit life, and sketches the formation of the universe as one of the systems comprising the one grand universe, and particularly dwells on the formation of this earth, the origin of man, which is treated on a theory the reverse of Darwin's, that man did not originate from the monkey family, but that the monkey family originated from man. The mystery of existence is deeply written of, and the much mooted questions of what, who and where God is, and what is spirit, etc., are logically discussed. Attention is called to the coming conflict between rich robbers and poor producers, and the home of the soul is presented in a new light. The fall of man is well written on, as well as his prospects of rising to higher powers of existence. I ask the reader to get this book and read it to learn more of the early days of man, and some of the curiosities of mechanical arts which puzzle the modern explorer

I am acquainted with the medium through whom this strange book was written, and am convinced of his honesty. Mr. U. G. Figley, the medium, is a young man of 25 years, who was unacquainted with Spiritualism, its phenomena and philosophy, until about two years ago, when he was unconsciously made the instrument of a host of spirits, who through him have given to the world many beautiful thoughts in poetry and prose. While at Pine Lake, Mich., in April, 1889, he was controlled to write a message in a very ancient language known as hieroglyphics, but was unable to get the translation until Jan. 10, 1890. May 27, 1889, while near Rochester, Mich., he began writing in the same style of hieroglyphics, and returning home to Ohio finished the book June 19, in all 68 pages of characters. June 20 he sat for translation, being intuitionally induced to do so, and received the introduction to the book. But the magnetic draught was too strong, and he was compelled to desist until Dec. 24, 1889, when he again began translating, and March 11, 1890, finished the task. I have seen him write under control in hieroglyphics, and have also seen him translate them. He a resident of this place, Defiance, O., is a young man of good education, and for the short time he has been acquainted with the philosophy and phenomena of Spiritualism, has to be acknowledged to be strangely learned in the mysteries that so many are trying to solve. He has a number of phases of mediumship, developed while entirely alone, clairvoyance, clairaudience, clairsentience, inspiration, double consciousness, that of inspiration being the strongest. He has written considerable under spirit control, but this phase is being superseded by the higher form of some of the other phases. He has ready for publication about fifty poems and essays on various subjects, spiritual, reformatory, etc. His work is but yet begun, and the world will yet hear more of him.

Reported for The Better Way.

THE PSYCHIC RESEARCH SOCIETY.

Last Sunday the capacity of Douglass Castle Hall was again tested, the occasion being one of unusual interest, as Mrs. Sheehan's control, "Prairie Flower," had consented to describe her life, work and spirit home. At 2:30 the usual seating capacity was all taken up, and at 3 o'clock services began, with an expectant audience drawn thither by the magic power of love that this spirit has exercised in her work for humanity. She began by describing her parents and early life together with the change called death, at the age of thirteen, stating that this occurred on a pallet of straw in the tent of her Indian grandfather, situated on the St. Lawrence river in Canada, and naively remarking that this was most as "good as being born in a manger." She carried her audience with her in her graphic account of death, reception in spirit life, her guardians and subsequent education, and finally her desire to work, the commencement of which was through the organism of a lady in the east, and lastly her work through her present instrument, Mrs. Adah Sheehan. The description of her home and the labor of love performed by her, the delineation of which baffles description, but growing and broadening with her own development until it, like her work, has no limitations. Those who missed this lecture missed one of the best that has ever been delivered upon this subject in Cincinnati. Her eloquence at the peroration was sublime and closed with an improvised poem on life. May "Prairie Flower" continue to bless and uplift the spiritual cause by her presence and wise counsels is the earnest desire of many friends. Last Thursday, July 24th, the funeral of Mr. James Hughes, husband of our trumpet medium, Mrs. Celia Hughes, was held at the family residence, 539 East Third street, the guides of Mrs. Adah Sheehan officiating. Interment took place at Wesleyan Cemetery, Cumminsville. The arisen one was a great sufferer for two years, and embraced Spiritualism many years ago. It enabled him to bear his suffering quietly and rejoice in his release.

DORA KRUCKEMEYER, Sec'y.

ALL TALK.

To the Editor of The Better Way.

Having been confined to my room through sickness lately, and reading a good deal, I came across one of the Rev. DeWitt Talmadge's sermons of May 11th, which I thought to bring to your attention, and the subject, if discussed by yourself or some other able writer, would interest as well as enlighten a good many of your readers. Rev. DeWitt Talmadge said as follows:

"The reign of law is a majestic thing, but the God who made it has a right to break it and again and again has broken it and will break it again. A law is only God's way of doing things and if he choses to do them some other way he has a right to do so: A law is not strong enough to shake the Almighty."

This was followed by laying before his hearers all the different wonders that Christ performed while in the flesh. How the Reverend gentleman can advocate such doctrines before an intelligent convocation as his. The God of Nature breaking the laws of Nature! Why does he not step in now and stop some of these floods and tornados, or stop that train on its rush to destruction; he may possibly save some of the chosen.

Whether Christ performed all these wonders we have no other proof than the Bible; but we know that our most gifted mediums do as wonderful things as Christ has done; but I am sure not one of them claims to have broken a natural law, and the more we learn of the spiritual law we find that it is governed by certain, immutable and inexorable laws as any natural law. Yours in truth,

F. G. HELD.

Dobson's "Band" Triumphant.

About a year ago Mrs. Sarah Bruister, of this city, lay dying with scrofulous consumption. She was suffering intensely and was a pitiable sight to look upon. She was pronounced incurable by any earthly skill, by the regular practioners of the city. As a last hope Dr. Dobson was called in. After consultation with his "band" he pronounced her curable, left medicine and went away. The prediction that she would get well has proven true. She now considers herself even better than for years before.

Let us be just, however we may disagree.

MRS. H. A. WHITE
in Maquoketa Record

The Zoellner Cord Phenomena Repeated.

The Harbinger of Light states, upon the authority of Psychic Notes, that Geo. Smith, of Brisbane, obtained through the mediumship of Fred Evans the phenomenon of knotting on an endless cord. "The two ends of the cord were securely sealed to a blank card; the card and string were then placed between two slates; an india-rubber band put around them, and after being held by Mr. Smith a few minutes were placed upon the floor two or three feet from the table. Presently the signal was given that the experiment was finished, and on picking the slates up and opening them four knots were found in the cord which were not previously there, the seal being intact."

Spiritualist Camp Meetings for 1890

Verona Park, Me.—Meeting opens Aug. 17th.

Niantic, Conn.—Meeting opened July 10th, closes September 10th.

South Haven, Mich.—Meeting commences August 8th, closing August 18th.

Cape Cod Camp Meeting.—Harwich Port, Mass., July 13th to 27th, inclusive.

Parkland, Pa.—Meetings commence June 28th, to continue to September 12th.

Temple Heights, Me.—Meeting commences August 10th and closes August 24th.

Haslett Park, Mich.—Meeting commences July 24th, and closes September 1st.

Fruit Vale, Cal.—A Spiritualist Grove Meeting will be held July 21st to August 1st.

Etna, Me.—The Camp Meeting will commence the last Friday in August, and continue ten days.

Queen City Park, Vt.—Meeting commences August 3d and continues to September 14th, inclusive.

Cassadaga Lake, N. Y.—The Eleventh Annual Meeting commences July 25th and closes August 31st.

Lookout Mountain, Tenn.—The Seventh Annual Meeting will be held at this place near Chattagooga, July 6th to August 31st.

Sunapee Lake.—N. H.—The Thirteenth Annual Meeting commences at Blodgett's Landing, Newbury N., H., July 27th, and closes August 24th.

Mississippi Valley Spiritualist Association.—The Eighth Annual Camp Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday August 3d, to close August 31st.

Lake Pleasant, Mass.—The Seventeenth Annual Convocation of the New England Spiritualists' Camp Meeting Association will be held at Lake Pleasant, Montague, Mass. on the Hoosac Tunnel Route, July 27th to August 31st.

Onset Bay, Mass.—The Fourteenth Annual Camp Meeting at this place commences its sessions July 13th, to close August 24th. Trains leave Boston for Onset at 6:15 a. m., 9:00 a. m., 1:00 p. m., 3:30 p. m., 4:05 p. m.. Sundays only at 7:30 and 6:15 p. m. Provincetown for Onset Bay at 5:45 a. m. and 2:10 p. m. Leave Middleboro for Onset at 8:10 a. m

PUNGENT PARAGRAPHS.

AT THREE A. M.

"You can't come in, the house is full,"
She cried, intent to guy him.
"Oh, ash all right, my jear;" he said;
"It ain't no fuller 'n I 'm.',
N. Y. Sun.

⁂

An aged lady died suddenly in a hotel in Birmingham, Ala., and in her bustle $2,010 was found secreted.

⁂

It is reported from Rome that there are alarming fissures in the dome of St. Peter's. About a century ago a similar state of things was remedied by encircling the dome with a strong band of metal. The band was heated and its contraction on cooling was sufficient to close the cracks.

⁂

The man who keeps still when he hasn't anything to say is a public benefactor.—Sommerville Journal.

⁂

THE SUPREMACY OF SIN.

One of the most remarkable evidences of the supremacy of sin is the fact that as soon as the weather becomes very warm the gentlemen who are professional fighters of the Devil retire to some spot where coolness exists and wait for better times.—Boston Commercial.

⁂

The Shah of Persia has granted concessions to a party of English capitalists to establish loan offices in the cities of Persia.

⁂

Mr. Rila Kittridge, said to be the champion microscopic postal card writer in the world, has succeeded in writing the President's last message, consisting of 10,000 words on a postal card.

⁂

EXCUSABLE PROFANITY.

Managing editor—William, go into the next room and see who is swearing. Such language cannot be used in this office.

William—Please, sir, it's Mr. Jones. He filled his fountain pen with mucilage by a mistake, sir.

⁂

We eulogize
Sun and moonrise—
Sunset, too, but never yet
Has poet said aught of moonset.
—Schnorpske.

⁂

The Royal Mint of England last year coined $48,732,140 worth of silver, the largest quantity ever issued in a year. The mint made a profit above the expenses of $4,000.

⁂

The seating capacity of the Colosseum at Rome was about 87,000.

⁂

"Well, I swan, Billy," said an old farmer to an undersized, nephew, who was visiting him, "when you take off that 'ere plug hat and spit two or three times, there ain't much left of you, is they?"

⁂

Italian workmen are, as a rule, not fond of strikes; they usually resort to other means in order to get what they want. A company of Italians navies engaged in the construction of a railway in Germany, had their wages reduced. They said nothing; but during the night each one of the men cut an inch off the end of his shovel. In reply to the engineer, who took them to task about it, one of them said: "Not so much pay, no lift so much earth. So much longer last work. Italian no fool like Germany.

⁂

"Be not too fond of Es, endeavor to be Ys, and you will never be set down as Js."

⁂

German editors are so accustomed to being arrested, fined and imprisoned that they usually accept their share of imperial discipline without protest or complaint.

⁂

Little Johnny (to his father)—I told ma what you said to our Sunday school class to-day about knowing everything in the next world after we are dead.

Pa (uneasily)—What did she say?

Johnny—She said she wished you would try and know a little in this world while you're in this world.—Texas Siftings.

⁂

President Johnson signed the first eight-hours' law for the benefit of government laborers in 1868.

⁂

There is a land that is fairer than this,
But it doesn't show up on the map,
To get to that good land of bliss,
We must our wings fixed to flap.
We should all try of course to meet there,
And let nothing our footsteps beguile;
But Missouri 's healthy and fair;
We prefer to remain here awhile.

⁂

The two cables connecting Australia and Java were recently simultaneously broken by an earthquake.

⁂

Lawyer—If anybody asks for me this afternoon, tell them I am out on most urgent business.

Office boy—Yes, sir.

Half an hour later.

Stranger—Is Mr. Quill in?

Office boy—No, sir; he's been called away to the baseball game on most important business.—The Jury.

⁂

The first locomotive used in this country was in 1829, between Charlestown and Augusta.

⁂

At the public library at Macon, Ga., is a barometer made simply of a thin strip of cedar and a thin strip of white pine, placed together and stuck perpendicularly in a base rest of wood. When it is going to rain the strips bend down with dampness and when it dry weather they stand perfectly stiff and straight. It is said to indicate coming storms unfailingly.

⁂

France makes the world's quill toothpicks.

⁂

MUTUAL CONFESSION.

I suppose I ought to tell you that I am a somnambulist, said the fair young girl after saying "Yes."

Well, replied the happy young man, so far as that is concerned, I am something of a freethinker myself.—New York Sun.

⁂

Ten thousand dollars is now the highest recorded price for a violin.

⁂

The reason given why birds do not fall from their perch is because they cannot open the foot when the leg is bent. Look at a hen walking and see it close its toes as it lifts its foot and open them as it touches the ground.

⁂

Miss Eliza Pinson, who died at her home near Atlanta, Ga., the other day, had a black beard fifteen inches long, but steadily refused all offers to place herself on exhibition. Poulticing her face for toothache when a young girl is believed to have been the cause of the abnormal growth of beard. There's a valuable hint in this for the hairless American dude.

⁂

The favorite game in New Jersey in more senses than one centres about the mosquito. It is "hide and seek." The summer visitor furnishes the hide and the mosquito seeks it.—Philadelphia Times.

⁂

Sin always has a plausible excuse for appearing in company.

⁂

Bookkeeper—Excuse me, sir, but my nephew died three days ago.

Employer who is somewhat familiar with the little game —All right, Mr. Culpepper; you may attend the funeral. Died as usual, I suppose, on first base?—Dry Goods Chronicle.

⁂

A Christianised Chinamen is preaching in Georgia towns.

MOVEMENTS OF MEDIUMS.

Mrs. Carrie C. Van Duzee will accept engagements for the fall season in the West. Address at Geneva, O.

Mrs. E. L. Stevens is open to engagements as a lecturer during the camp meeting season. Address, Hillsdale, Mich.

Mrs. S. E. Warner Bishop has been lecturing with acceptance in Hamburgh, Ia., and is now in Fremont, Neb., which is her present address.

Moses and Mattie E. Hull are open for engagements for grove or camp meetings. Address Chicago Terrace and West Fortieth st., Chicago, Ill.

Moses Hull speaks for the Spiritual Society of Indianapolis during September. September 30th he and Mrs. Hull start for California via the Northern route.

Prof. W. F. Peck is indulging in a few weeks at Onset for rest and relaxation. His dates for next season are nearly filled. Has a few open dates for 1891. Address during August, Box 113 Onset, Mass.

Will C. Hodge desires engagements as speaker for the fall and winter months, commencing with September. Address during July, 315 Van Buren street, Chicago, Ill., during August, Mt. Pleasant Park, Clinton, Iowa. Will answer calls for funerals.

Mrs. E. Cutler, platform test medium and psychometric reader, of Philadelphia, Pa., is open for engagements for lecturing and organizing lyceums and woman's progressive unions to aid the cause. Address at Eden P. O., Parkland, Bucks Co., Pa.

Mrs. K. R. Stiles, of Boston, Mass., will speak at Sunapee Camp Meeting July 28th and August 2d. She has also been engaged to speak at Temple Heights, Verona Park and Etna Me Camp Meetings. Societies wishing her services for the coming lecture season, as inspirational speaker, test and psychometric reader, can address her at 43 Dwight street.

Mrs. M. E. Williams, of New York, has closed one of her most successful seasons of labor in the Spiritualistic field. She goes to her summer home, "Holland Hall," Long Branch, N. J., where she will hold meetings occasionally for the friends who accompany her. She will resume her labors in New York October 1st.

Henry H. Warner, inspirational speaker and test medium, is engaged for 1890, as follows Onset, Mass., August 9th and 10th, Cambridgeport, October 12th and 19th; Brockton, October 30th; Fitchburg, Nobember 9th and 30th; Brockton, December 14th. Would like further engagements for '90 and 91. Address 441, Shawmut Ave., Boston, Mass.

A. E. Tisdale is at Niantic, August 3d; Onset, August 11th and 12th; Temple Heights, August 16th and 17th; Lake Pleasant, August 24th and 16th. Queen City Park, August 28th, 29th and 31st; September 7th, West Duxbury. Societies wishing his services for the fall and winter months can address him at Merrick, Mass.

Mr. J. Frank Baxter will lecture on Sunday, August 3rd, at Mantua Station (Ohio) annual meeting (probably); on Sunday August 10th, at Cassadaga (N. Y.) Camp; Sunday, August 17th, at Temple Heights, (Me.) Camp; Sunday, August 24th, at Verona Park (Me.) Camp; and Sunday, August 31st, at Lake Pleasant, (Mass.) Camp. Several week days are secured with most of these places preceding or following the Sundays. For the seasons of '90 and '91 address him at 181 Walnut street, Chelsea, Mass.

Lyman C. Howe speaks at Cassadaga Camp Meeting, August 3d, and speaks at Clinton Camp, Iowa, from August 10th to 18th. He speaks at Mantua Camp July 24th to 27th, and Hicksville, O., August 24th. He is engaged for Sundays of November in New York, and for December in Philadelphia, Pa.. He is yet free to engage for Sep ember and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1891. First call first served. Address Box 379 Fredonia, Chautauqua Co., N. Y.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

It is calculated that a range of mountains consisting of 176 cubic miles of solid rock falling into the sun would only maintain the heat for a single second; a mass equal to that of the earth would maintain the heat for only nine-three years, and a mass equal to that of the sun itself falling into the sun would afford 33,000,000 years of sun-heat.

The spirit world this world of sense
Floats like an atmosphere; and everywhere
Wafts through these earthly mists and vapor dense
And vital breath of more ethereal air.

AN

UNPRECEDENTED OFFER!

PREMIUMS! PREMIUMS! PREMIUMS

TO OUR AGENTS

And Others

SOLICITING SUBSCRIPTIONS

—For—

THE BETTER WAY.

Those sending us new subscribers with the accompanying cash will be entitled to the following premiums till further notice:

1. Club of three subscribers for six months each—Copy of "Rays of Light," a book of poems and biographical sketch of Mrs. R. S. Lillie, or "Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe.

2. Club of six subscribers for six months each—One illuminated copy of Hydesville chromoed; size, 34x24 inches.

3. Club of ten subscribers for six months each—The above picture handsomely framed in white and gold, with glass, measuring 40x20 inches.

HYDESVILLE CHROMOED.

Is a beautiful illustration of the home in which the first Spiritualistic rappings were heard. It is printed in THIRTEEN different colors, and exquisitely accomplished, making it a suitable picture for any parlor or library.

This affords all friends of THE BETTER WAY an opportunity of benefiting themselves as well as the paper.

Remit by Express, Postal Note or Post Office Money Order, making the same payable to THE WAY PUBLISHING CO.,
Cincinnati, Ohio.

GRAPE 850,000 100 VARIETIES VINES
Headquarters of the MOYER, the Earliest, Best, Reliable Red Grape. Also SMALL FRUITS, TREES, etc. 3 sample vines mailed for 15 cents. Illust. descriptive Price List free. LEWIS ROESCH, FREDONIA, N. Y.

ROSES AND HARDY PLANTS | OUR SPECIALTIES.

PÆONIES, LILIES, PHLOXES, PINKS; VINES and SHRUBS, (5 sorts of Dbl. Lilacs;) the NEW RED CLEMATIS, KERMISINUS, BEGONIAS, finest collection in the country, BRUANT RACE of GERANIUMS, splendid new family of sun proof bedders. CHRYSANTHEMUMS, all prize taking varieties. FLOWER and VEGETABLE SEEDS, very best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue, and mention this paper.
HILL & CO., RICHMOND, INDIANA.

MOSES HULL'S BOOKS.

Your Answer of Your Life; or the riddle propounded by the American Sphinx. An intensely interesting statement of dangers which threaten our Republic and civilization. 110 pages; 25 cents.

All About Devils; an inquiry as to whethe Modern Spiritualism and other great reforms come from his Satanic Majesty aud his subordinates in the Kingdom of Darkness. Price 25 cents.

The Irrepressible Conflict; or the battle between the rich robbers and poor producers. Price 15 cents.

The Christ; Who and What is it? or some of the Spiritualism and mediumship of the Bible compared with that of to-day. 10 cts.

Wayside Jottings; Essays, sketches, poems and songs, gathered from the highways, byways and hedges of life by Mattie Hull. Price $1.00

Progressive and Spiritual Songs; a collection of original and selected songs adapted to popular church and secular airs; edited by Mattie and Moses Hull. Price 35 cents.

For sale at this office. Make P. O. Money Order payable to The Way Publishing Co., Cincinnati, O

DR. FELLOWS

is a regularly educated and legally qualified Physician, and the most successful in his specialty as his practice will prove. Send 10 cts. for his "Private Counselor," a book for young and middle aged men, suffering from that Life - Wasting Weakness as the result of youthful follies, indiscretions and excesses. It sets forth an External Application.—A POSITIVE CURE. The book is worth many times its cost, and should be in the hands of those afflicted.

AN HONEST STATEMENT. "Similar advertisements from unreliable practiti oners have been frequent ly assailed and exposed by the press, but Dr. FELLOWS stands foremost in his profession, and it is safe to trust him."—The National View.

Address, Dr. R. P. FELLOWS, VINELAND, N.J.
And say where you saw this advertisement.

What we Know of Dr. Fellows.

Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J.. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man and a staunch Spiritualist.—THE BETTER WAY

NEW BOOK FOR LYCEUMS.

LYCEUM LESSONS.

BY G. W. KATES.

Being a Series of QUESTIONS AND ANSWERS in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies.

Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Spiritualism. The enquirer after truth will find much to instruct. It is so written that all minds may find the lessons of practical utility.
Bristol Board Covers 10 cents each.
$1.00 per dozen; $7 50 per hundred.
For Sale at this office.

OUR AGENTS.

THE BETTER WAY can be found on sale in following cities:

J. K. Cooper, 746 Market street, San Francisco, Cal.

J. R Goldsmith, 1000½ Market street, San Francisco, Cal.

C. H. Fisher, 211 Main st., Worcester, Mass.

Dr. Thos McAboy, 727 12th st., Louisville, Ky.

S. D. Greene, 387 Nostrand Ave., Brooklyn.

Thos. Lees, 142 Ontario st., Cleveland, O.

E. T. Jett, 802 Olive st., St. Louis, Mo.

Chas. MacDonald & Co., 55 Washington st., Chicago, Ill.

Henry Fish, 516 W. Madison st., Chicago.

Colby & Rich, 9 Bosworth st., Boston, Mass.

Brentanos, 5 Union Square, New York.

J B Westervelt, 712 7th Ave., New York.

G. D. Henck, 1624 Curtis st., Denver, Colo.

Mrs. T Reynolds, 1631 6th Ave., Troy, N. Y.

Edwards & Mercer, 10 W. 1st st., Los Angeles, Cal.

Dr. J. H. Rhodes, 722 Spring Garden, Philadelphia, Pa.

Jack Abbott, 11 St. Charles st., New Orleans, La.

J. J. Kowelski, 20th and Broadway, Oakland, Cal.

John M Miller, 31 Marietta st., Atlanta, Ga.

Mrs. C. D. Pruden, 1416 7th st., South Minneapolis, Minn.

Jesse E. Putnam, Topeka, Kan.

J. H. Lohmeyer, 4 John st., Pittsburg, Pa.

James Lewis, 63 and 67 Pynchon st., Springfield, Mass.

CITY.

I. S. McCracken, N. W. cor. 5th & Walnut.

H. M. Healy, 190 Walnut st.

J. R. Hawley, 162 Vine st.

J. F. Jones, 272 Vine st.

B. Watkin, 28 Longworth st.

Douglass Hall, N. W. cor. 6th and Walnut.

And on sale at all the different Spiritual Camp Meetings.

DRUNKENNESS LIQUOR HABIT.
IN ALL THE WORLD THERE IS BUT ONE CURE
DR. HAINES GOLDEN SPECIFIC.
It can be given in a cup of coffee or tea, or in articles of food, without the knowledge of the patient, if necessary. It is absolutely harmless and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. IT NEVER FAILS. It operates so quietly and with such certainty that the patient undergoes no inconvenience, and ere he is aware, his complete reformation is effected. 48 page book of particulars free.

EIGHT REASONS why every Lady should use FREEMAN'S FACE POWDER.

It is absolutely harmless; the purest science can produce. Does not show; will not rub off. Is used by society and dramatic ladies. Purifies and beautifies the complexion; gives freshness to the skin. Is made in 3 shades: white, pink and cream. Is an old and tried preparation, thousands of ladies having used it for years. Ask your druggist for it, or send 50c. or 25c. for a box by mail. Send 2-c. stamp for lovely blotter. A full box will be sent free to any one who, mentioning this paper, sends us the names and addresses of ten ladies who use other powders. Send also three two cent stamps to pay for postage and packing.
FREEMAN PERFUME CO. (Established 1878), 523 E. 152d St., NEW YORK, OR CINCINNATI, O.

MODOC IS THE ONLY COMBINED SOAP CLEANER AND POLISHER
LEAVES SKIN SOFT AND SMOOTH. CLEANS AND POLISHES ALL METALS AND WOOD WORK WITHOUT SCRATCHING. 5 CENTS A CAKE. ASK YOUR GROCER.
The MODOC TRIPOLI MINING CO. Cincinnati, O.

MEDICATED THROAT BANDAGE

A POSITIVE REMEDY FOR CROUP, LARYNGITIS, PHARYNGITIS, TRACHITIS
If applied when soreness is first felt it will positively prevent any further advance of inflammation and will relieve Tonsilitis or Quinsy, the most painful of all Throat diseases, in a few hours. It will not blister: on the contrary, it is a pleasant, soothing application and will be approved by your own physician. A Bandage will last a family for years. For One Dollar we will send a Bandage by mail, post-paid. In ordering state if for adult or child.
THE PHYSICIANS REMEDY CO. Box 23. Cincinnati, O.

UNLOCK IT AND TAKE FROM CAKE
AGENTS, READ! Secure the agency for our recent labor-saving Household Utensils, and you have a permanent money making business. Our Centennial Cake and Baking Pan, Combined Flour Bin and Sifter, and Pie Plate, Jelly Cake and Mountain Cake Pans with attachment for [illegible] Pies and Cakes from Pan without breaking, sell at sight to housekeepers. Send [illegible] for sample outfit of 5 articles, or write for catalogue and terms.
Side, Bottom & Tube detachable
THE CLIPPER MFG. CO. (Limited) Cincinnati, O.

51st YEAR SEEDS
GARDEN, FIELD & FLOWER
ALWAYS FRESH AND RELIABLE.
Everywhere acknowledged the Best.
Headquarters American Grass Seeds
Hill Agents' Cotton Seed Meal, Fertilizers, Agricultural and Horticultural Implements, Poultry Supplies, etc. Everything for the Farm and Garden. Orders with cash filled at lowest market price. Send for Illustrated catalogue
J. M. McCULLOUGH'S SONS, CINCINNATI, OHIO.

FARMERS SAW PORTABLE MILL

TEN Horse Power Drives It.
Send for Illustrated Descriptive Circular.
CHANDLER & TAYLOR, Indianapolis, Ind.

WOLFE'S Tonic for Poultry.
GUARANTEED. No Cure, No Pay.

Cures Cholera, Roup and Gapes. Put up in 25c and 50c packages.
Cyclone Chicken Lice Powder.
For the extermination of Vermin, Lice, &c., on Fowls. Price 25c per Can.
MANUFACTURED BY
Bosen & Ratliff Chemical Co., CINCINNATI, OHIO.
For Sale by Druggists

RAW FUR SKINS

Highest Cash Prices Paid.
HONEST ASSORTMENT.
PROMPT RETURNS.
Send for our Price Current.
A. E. BURKHARDT & CO., 118 W. Fourth St. and 112 and 114 Burnet Street, CINCINNATI, O.